

furnace is closed at the bottom, the fire being maintained by an artificial blast introduced through a fire-clay pipe, which is closed with clay after the introduction of the bellows, whose tubes are made of common bamboos, which play into the fire-pipe. The materials consist of charcoal and ironstone; the latter is broken into pieces, and put, together with the charcoal, into the furnace, which is constantly being supplied from the top. On another side a hole is made in the ground, connected with an opening at the bottom of the furnace, through which the slag escapes and is from time to time removed, leaving the metal below."*

Iron smelting and the manufacture of iron articles are a monopoly of the Lohārs, who numbered 7,230 at the last census. They are found chiefly in the zamindāri villages, more especially in Borāsāmbar, Lairā, Pahārsīgirā and Rāmpur, near forests which they can cut freely for charcoal. There are about 140 furnaces at work, and the iron produced is used for the manufacture of agricultural implements, such as plough-shares. Cart-wheel tyres, however, are imported; and when old, are cut up into lengths of about 2 feet each, which are converted into plough-shares. A few smiths are still able to manufacture in fairly tempered metal the finely curved hatchet which was once the battle-axe of this country. But owing to the faultiness of the surface-ore extracted and to the primitive methods of smelting, the implements usually made are apt to be soft and brittle. Twenty years ago iron boiling pans for sugarcane were manufactured, but they were found to flake readily on the fire, and their manufacture has been discontinued. The articles now most commonly made are the *kuri* or hoe and the spoons and strainers used in cooking rice, while in villages where the Lohār is still a public servant, he makes axle-pins and the coulters of ploughs.

A large bell-metal industry exists in Sambalpur town, where brass and a number of Kansāris work only in bell-metal, and at Tukrā (or Kalātukrā), a village near Kādobahāl in the Bargarh *tahsīl*. A number of artisans are also found in Remendā, Barpāli and Bijepur, and a few at Rāmpelā and Katapāli. The artisans are Kharurās and Kansāris, and the articles most commonly turned out are *lotās*, bowls, basins, plates, saucers, drinking-mugs, water-cans, lamp-stands and pipes, besides the curious boat-shaped anklets worn by many women. Brass cooking and water-pots (*kalsīs*) are usually imported from Orissa, but are now being made locally to a small extent, for during the famine of 1900 some brass-workers migrated from the south and settled in Tukrā, and

* Medical Topography of the South-Western Political Districts, 1855.

the local workmen are trying to acquire the craft. The old brass-work of the district is often curious and much superior to anything now attempted, but it is melted down without regard to its artistic superiority.

Gold and silver ware.

Gold and silver ornaments are made by the local caste of Sonārs. The ornament most commonly made, which is to be seen on the necks even of cooly women, is the *khagalā*, a band of silver lying flat on the bosom and encircling the neck as a thick round wire. Other common articles of silver are the bangles, armlets, and anklets worn by women, the round ring worn on their wrists by men, and broad flexible silver-wire waist-belts. The usual gold ornaments are amulets, necklets, nose-buttons, earrings for the lobe and tip of the ear, and finger rings. Among other products of the silversmith's art are fancy articles of silver, such as imitations of the royal canopy or umbrella and figures of beasts, which are said to be not much inferior in finish to the silver work of Cuttack.

Mines.

As stated in Chapter I, diamond mining used to be an important industry; but some years ago, when a syndicate of capitalists obtained a lease authorizing them to search for diamonds in or near the Mahānādi above the town of Sambalpur, the operations proved a failure, as no traces of diamonds could be found. Sanction has recently been given to the grant to Diwān Bahādur Kastur Chānd Daga of Kāmpti of a license to prospect for precious stones and other minerals within the limits of *mauzā* Hirākud and the two branches of the river Mahānādi, the total area being 4,215 acres. Gold is found in small quantities in the rivers Mahānādi and Ib, where gold washers called Jhorās work on a small scale. The particles extracted weigh less than a *rati* each. Traces of gold have also been discovered at Gobindpur in the Bārapahār hills, but not in sufficient quantity to repay working. Mica is found in Lapangā and in the Loisingh zamindāri and has been assayed by an European contractor, but its quality is not good enough for exploitation.

Coal has been discovered in the Rāmpur and Kodābagā zamindāris, the seam running below the river Ib. In 1902 a prospecting license for one year was granted to the Bombay Mineral Syndicate, which made some borings in the former estate. In 1905 Mr. P. C. Dutt of Jubbulpore took out a prospecting license for coal and other minerals in Jhunān village in the Sambalpur *tahsil*, and the license was renewed till 1907, but all that has been extracted so far is a small quantity of galena. There is a limestone quarry at Lahrā Behrā, a village in the Bargarh *tahsil*, which was leased out in 1901 for a term of

3 years; but the lessee soon had the lease cancelled, presumably because quarrying did not pay. The village has since been included in the Barapahār forest reserves, and quarrying has ceased. Enquiries have recently been made regarding a limestone deposit at Dungri, a village situated about 8 miles from Lahṛā Behrā and almost surrounded by the hills of the Bārapahār range; and an exploring license was issued in 1899 and again in 1903.

Carving in stone is the hereditary function of a caste known as Stone Sānsiās. The caste has two subdivisions, the Benariā and the ^{carving.} Khandaīt Oriyā. The former still practise carving, but the craft has been given up by the latter, who are said to have been formerly soldiers in the Rājā's army. The stone generally used for carving small images is a black stone resembling marble or a green stone like jade, but a fine red sandstone called *dālimā* is used for larger figures. The *dālimā* stone is rarely found in the district, but is imported from Kālāhandī. The stone mostly used is quarried at Sāsan and is well adapted for chiselling. The articles made of the Sāsan stone are exported to Raipur, Bilāspur and Nāgpur; and the industry, small as it is, has flourished of late years in Sambalpur.

Among minor industries may be mentioned bamboo work, ^{Minor} which is in the hands of Turis, Mahārs, Kandiās, Birjiās and ^{industries.} Bitrās. Drums are made by the Ghāsiās, which the Kols use largely for their dances. At Kumelsingh, 8 miles from Sambalpur, at Lāstalā, 6 miles from Bargarh, and at Barpāli, leather saddles are made in imitation of Cawnpore saddles. This is a new industry recently introduced. Glass bangles are made in several villages, the glass being imported from Cawnpore and mixed with zinc and lead to give it different colours.

Rice is the staple export and is sent principally to Calcutta, ^{TRADE.} but also to Bombay, Karāchi, Chotā Nāgpur and Berār. Other exports include oil-seeds, hemp, hides, bones, dried meat, and forest products, such as timber, lac and wax. The export of hides has grown in importance since the opening of the railway, and is carried on by Muhammadans, who work through Chamār and Gāndā agents in the villages. The export of dried meat is also controlled by them; but there is one large local Chamār firm. The principal imports are salt, sugar, kerosene oil, piece-goods, cotton cloth, cotton yarn, various cereals, and coal for the railway. Sugar is obtained from Mirzāpur and Mauritius, the Mauritius sugar finding a ready sale owing to its cheapness; and *gur* or unrefined sugar is imported from Bengal. Kerosene oil is brought from Calcutta, and cotton cloth and yarn from Calcutta and the Nāgpur mills. Wheat, gram and *arhar* are also

imported, as they are not grown locally in sufficient quantities to meet the demand.

Centres of trade.

Sambalpur and Bargarh are the principal centres of trade, but there are also markets of some importance at Bhuktā near Ambābbonā, Dhāmā and Talpatiā. Bargarh, Bhuktā and Talpatiā are the chief cattle markets. Professional cattle dealers go out to the Pātnā and Kālāhandī States and to the Khariār zamindari in the Raipur district, and bring herds of cattle, mostly bullocks and cows, for sale at the Bargarh bazar. Bhuktā is the principal market for buffaloes, herds of these animals being brought in from Bilāspur and purchased at this place by professional dealers of the district, who subsequently bring them for sale to Bargarh. Talpatiā is a market for cattle, and is visited by the professional dealers of the northern portion of the Sambalpur *tahsīl*. Among other trade centres may be mentioned Jāmurla, which is an entrepot for oil-seeds; Dhāmā, which is a large timber market; and Bhikampur, Katarbagā and Talpatiā, which are centres for the sale of country-made iron implements. A certain amount of trade in grain and household utensils is transacted at the annual fairs of Narsinghnāth and Hūmā; but most of the trade is carried on at village *hāts*.

Trade routes.

The following account of the trade routes is quoted from Mr. Dewar's Settlement Report. "The trade of the district now follows four lines:—(1) The Sambalpur-Jharsagurā branch railway taps all the eastern *tahsīl* and all the eastern and southern part of Bargarh *tahsīl*. Into Sambalpur by way of the Bargarh market comes also a considerable part of the exports of the Pātnā and Sonpur States in cotton, hides and hemp. East of the Mahānādi the States of Rairākhol, Bāmra and Gāngpur send into Sambalpur and Jharsagurā large quantities of these products and also timber and grain. (2) But the river trade and that of the Sonpur-Gaujām road still survive, and from the southern portion of these tracts some produce still goes south along with surplus railway imports. (3) The stations of Kharsiā and Raigarh on the main line of the Bengal-Nāgpur Railway drain the produce of the Chandarpur-Padampur tract and that of all the northern part of the Bargarh *tahsīl*. It is worthy of note that a very considerable quantity of rice is carried in head-loads out of the Bargarh plain for fifty miles over the Bārapahār range and across the unbridged Mahānādi to Raigarh. The mileage and the roadway are in favour of the Sambalpur terminus, but the fees and the delays of the pontoon at Sambalpur tell against it, and trade is drawn north by the higher range of prices on the main line. These stations also ship the produce of the Sārangarh and Raigarh States.

(4) The Bargarh zamindāris send most of their produce westward down the main road to Raipur. The distances range from 80 to over 120 miles, but three important factors determine the run of trade. The roadway in Raipur district is much better than in Sambalpur, and the crossing of the Mahānadi is easier than that to the north ; Raipur offers main line prices ; and oil-seeds—a very important part of the produce of these estates—are in demand at Raipur, where a successful oil-mill has been running for some years."

CHAPTER X.

MEANS OF COMMUNICATION.

DEVELOP- **MENT OF** **COMMUNI-** **CATIONS.** UNTIL a comparatively recent date Sambalpur was isolated to a marked degree and but ill-provided with means of internal communication. In the first half of last century, however, the overland mail from Calcutta to Bombay passed through it, and the records of the Mutiny shew that the *dāk* road, as it was called, was infested by bands of rebels, who burnt down some of the *dāk* stations. Other roads were few in number and not fit for wheeled traffic, and the main highway of commerce was the river Mahānadi, along which navigation then as now was intermittent. Still, wheat, gram and lac came down by road and river from Chhattisgarh to Sambalpur, and, with the produce of the district, were transported down-stream to Cuttack in the autumn months while the river ran deep. From the coast European goods, coconuts and salt were brought up by road or river. Even as late as 1874 the Settlement Officer reported that the district had no road worthy of the name; and in the Report on the Settlement of 1885-89 Mr. (now Sir) J. B. Fuller stated that hitherto the only trade routes of any importance had been the river Mahānadi and a cart track from Ganjam *via* Soupur and Binkā, though the Raipur-Sambalpur road was used for the district mails.

Since that time communications in and through Sambalpur have been developed considerably. The main line of the Bengal-Nāgpur Railway was extended through the north of the Sambalpur subdivision in 1890, and a branch line to the town of Sambalpur was opened in 1894. Much has also been done to open new roads and improve old roads, especially since the transfer of the district to Bengal; and there are now 29 miles of metalled and 119 miles of unmetalled roads in the district. The number and length of the roads are, however, obviously small, compared with other Bengal districts; and many parts of the district are difficult of access. This is due chiefly to the configuration of the country, which is intersected by hill ranges, and to the want of bridges over the numerous streams and rivers.

The main line of the Bengal-Nāgpur Railway traverses the RAIL-WAYS north of the Sambalpur subdivision for a length of about 20 miles, the stations being Bāglihi, Jharsagurā (Jharsugrā) and Belpahār. From Jharsagurā a branch line, 31 miles long, runs to the town of Sambalpur, the intermediate stations being Lapangā, Rengāli and Sāsan. Proposals have been made for the construction of a railway from Sambalpur *via* Sonpur to Khurdā, a junction in the Puri district, on the Madras-Calcutta line of the Bengal-Nāgpur Railway. This line, which would have a length of 220 miles, has been partially surveyed.

The administration of the more important roads rests with the ROADS, Public Works Department; and an Executive Engineer is stationed at Sambalpur, who has under his control 29 miles of metalled and 63 miles of unmetalled roads. The upkeep of the less important roads, such as surface and unembanked roads, is entrusted to the District Council, which manages 56 miles of unmetalled roads, besides a number of village tracks with an aggregate length of 120 miles. The following is a brief description of the most important roads.

The principal road of the district is the Raipur road, which Raipur forms part of the old Great Eastern Road, which was the main road. trunk route from Nāgpur to Raipur, Sambalpur and Cuttack. Starting from Sambalpur, this road crosses the Mahānadi by a pontoon bridge, which is replaced by ferry boats during the rains, and then traverses the Bargarh subdivision from east to west. It passes through Atābirā, Bargarh, Chakerkend and Sohelā (40 miles from Sambalpur), and leaves the district a few miles to the east of the place last named. There are Public Works bungalows at Atābirā (17 miles from Sambalpur) and Bargarh (29 miles), besides a bungalow off the road at Chakerkend (37 miles), and rest-houses for subordinates of the Public Works Department at Bābuband and Loharāchatti. Ferries are provided over the Jhaonjor stream (15 miles from Sambalpur), the Dantājhaonjor (22 miles), the Jirā at Bargarh and three nullahs in the 124th, 135th and 151st miles.

This is the best *cort* road in the district, being embanked where necessary, metalled between Sambalpur and Bargarh, and gravelled elsewhere. There are, however, but few bridges over the rivers and streams which it crosses, so that it is not an expeditious route even in the open season. Its feeder roads, moreover, are little better than surface tracks, and consequently communication with the more backward and remote hill tracts to the north and south-east is difficult. The Sohelā-Barpāli, Sohelā-Sonimal and Bargarh-Bolangir roads are being improved, however, and it

is also proposed to take up the Bargarh-Bijepur-Padampur road and the Bargarh-Bhatli-Sārangarh road as soon as funds permit.

Sonpur road.

Next in importance is the Sonpur road, which leads from Sambalpur along the eastern bank of the Mahānādī river to Dhāmā and thence to Sonpur. Its total length is 52 miles, of which 29 miles lie in this district, but realignment has been sanctioned. At present, the road crosses the Mahānādī at Dhāmā, a little over 15 miles from Sambalpur, where the river is very wide and is split up into two channels. It has therefore been decided not to cross at Dhāmā, but to keep on the left till opposite Binkā in the Sonpur State and to have the crossing there. This will necessitate the construction of an entirely new road, about 7 miles long, from Dhāmā to the Sonpur border, from which latter place to opposite Binkā there is a road maintained by the Rājā of Sonpur. The proposed road, besides affording a better crossing of the Mahānādī, will be shorter than the existing route by about 3 miles, and the length of the road under the Public Works Department will be reduced from 29 to 22 miles. There is a cart track from Dhāmā towards the Sonpur border, and in aligning the new length of the road the general direction of the cart track has been followed. It also has been decided to improve the existing road from Sambalpur to Dhāmā, of which 3 miles were moorumed (*i.e.* gravelled) by the District Council before the road was made over to the Public Works Department. The remaining 12 miles of the old road, as well as the length to be newly constructed, will be gravelled and bridged, only 2 nullahs between Sambalpur and Dhāmā, viz., the Māltijor in the 4th mile (400 feet broad) and the Jhuljor in the 14th mile (275 feet broad) being left unbridged for the present. Provision has also been made for the construction of an inspection bungalow at Dhāmā and of a rest-shed at Sāhāspur (at 9th mile). The work is now in progress.

Cuttack road.

Another road which is also to be improved is the Cuttack road, which is a valuable trade route, for it is the only means of communication between Sambalpur and the States of Rairakhol and Athmallik, and it forms part of the main route from Cuttack to Sambalpur. The portion of the road lying in this district (known as the *khalsa* section) has a length of 25½ miles. It has a very heavy traffic of carts carrying *sāl* sleepers from the State forests to Sambalpur, but hitherto it has not been passable in all weathers; for when the construction of the road was commenced in 1901, earth-work was done in an unsystematic way up to the 22nd mile, and the last 3½ miles were left untouched. It has now been decided to gravel the road and to construct a number of culverts and bridges. Four streams will be left unbridged, viz., the

Maltijor in the 5th mile, the Hāthibāri in the 13th, the Bhīmkhoj in the 16th, and the Kāyakud in the 24th mile, but ferries are provided for these streams. It has also been decided to construct two inspection bungalows on the road, viz., at Mundher at the 10th mile and at Jujumāra at the 20th mile. The work is now in progress.

Similar improvements are to be made in the Bargarh-Bolangir road, which runs from Bargarh to Barpāli and thence to Bolangir, the capital of the Pātnā State. Up to Barpāli, which is 11 miles south of Bargarh, there is a good gravelled unbridged road, but south of this up to the Sonpur border, a distance of about $7\frac{1}{2}$ miles, there is only a cart track maintained by no one. It has been decided to construct this latter portion, and so link up with the road in the Sonpur State. Just south of Barpāli the road will cross two nullahs with rocky banks, over which bridges will be built. In the 16th mile the river Ranj has to be crossed, which has a sandy bed, 500 feet wide; and here good metalled approaches and a ferry boat will be provided. The road will be raised above high flood level, all the unbridged gaps will be bridged except the Ranj river, and the whole length of the road will be gravelled for a width of 12 feet so as to be passable by motor cars in all seasons. It has also been decided to build an inspection bungalow at Barpāli and another at the Sonpur border.

Among other roads may be mentioned three radiating from Sambalpur. To the north-west the Bilāspur road leads to roads. Bilāspur along the bank of the Mahānādi *via* Murā, Baghrā and Padampur; to the south-east is a road leading to Bāmra and Midnapore, of which 14 miles lie in this district; and to the north-east is the old road to Rānchi. At present, the road last named is not maintained beyond Sāsan, and in places cannot even be found. The District Council proposes, however, to make a road in this direction as soon as it can provide funds. The Bilāspur road, which has been allowed to deteriorate, is also to be improved; and the District Council proposes to take up the improvement of the Bargarh-Bijepur-Padampur road and the Bargarh-Bhatli-Sārangarh road.

The roads in the Borāsāmbar zamīndāri were made, at the expense of the estate, by the Court of Wards, and are now maintained by the zamīndār with the aid of a grant from the District Council. Some of them were originally moorumed, but funds do not at present permit of more than repairs to the earthwork. They are, however, good fair-weather roads.

The river Mahānādi was formerly the main outlet for the ^{WATER} trade of the district, and boat transport is still carried on as far as Sonpur; but since the opening of the railway, river-borne trade ^{COMMUNI- CATIONS.}

with Cuttack has greatly diminished. Boats can also ascend the Mahānadi as far as Arang in the Raipur district, but this route is not much used, the bed of the river being rocky and broken by rapids in portions of its course.

In flood time boats take 5 days to reach Cuttack from Sambalpur, while the journey to Sonpur lasts one day and to Binkā 6 hours. At other times the length of the journey depends on how often they are stranded on the sand or between rocks—a frequent occurrence soon after the rains, owing to the low depth of water in the river and the numerous rocks cropping up in its bed. The duration of the return journey is much longer. In July and November it takes laden boats 25 days and 21 days respectively to reach Sambalpur from Cuttack, 6 and 5 days from Sonpur and 5 and 4 days respectively from Binkā.

Boats.

The boats mostly used are *dongās*, *kuslis*, *patwās* and *chāps*. *Dongās* are merely dug-outs, which are sometimes used for passenger traffic down to Cuttack. The other vessels are larger boats poled along by the boatmen and steered by a paddle tied to the stern, which is merely a long pole with a round piece of wood at the end. *Patwās* are long narrow boats made of *sal* planks fastened together with iron nails. They run to a length of 75 to 90 feet and are used for the conveyance of grain up to the middle of December. They are poled, according to their size, by 6, 7 or 8 men, and cost Rs. 250 to Rs. 450. Boats of this kind hold from 150 to 200 maunds of grain. *Chāps* are merely *patwās* lashed together for the conveyance of cattle and carts, and are only used in flood time. *Kuslis* are similar in build to *patwās*, but broader, and are 45 to 60 feet long. A *kusli* manned by 3 men usually holds 60 maunds of grain, and one poled by 4 men 80 maunds. The cost is Rs. 120 and Rs. 150 respectively, while the largest *kusli*, which is manned by 5 men, costs Rs. 200. They ply in mid-stream on the Mahānadi for passenger traffic up to the end of March, but for the conveyance of grain up to the middle of February only. About this time the river runs low, and owing to the small depth of water and the rocks, they are steered with considerable difficulty.

When a *kusli* manned by 4 men is engaged by a merchant, he has to pay the wages of 6 men, the extra wages being made over to the owner. The rates are:—to Dhāmā 12 annas, to Binkā and Turum Re. 1-4, to Sonpur Re. 1-12, to Baud Rs. 3, and to Cuttack Rs. 5 per boatman. Each boatman receives for the journey up and down stream $1\frac{1}{2}$ seer of rice and 1 pice daily, and the man who hires the boat has to pay any extra money spent in extricating it from sand and rocks. The steersmen get 8 annas

each extra per stage. They are pilots who know the rocks and currents in their particular length of river and do not go beyond it. The Sambalpur steersmen go up to Baghra and down to Dhāmā.

The district contains 65 post offices and 995 miles of postal ^{POSTAL} communication. The number of postal articles delivered in ^{COMMUNI-} ^{CATIONS,} 1906-07 was 1,088,256, including 540,228 letters, 378,846 post cards, 69,498 packets, 86,840 newspapers and 12,844 parcels. The value of the money orders issued in the same year was Rs. 9,11,639 and of those paid Rs. 4,27,906. In 1907-08 there were 1,096 deposits in the Savings Bank, the total amount deposited being Rs. 2,19,319. There are also 5 telegraph offices in the district.

Khâlsa
AND
ZAMIN-
DARIS.

For the purposes of land revenue administration the district is divided into two tracts, viz., the *khâlsa* and the zamindâris. *Khâlsa* is a convenient term used to indicate land which neither belongs to a Feudatory State or a feudal zamindâri, nor is included in a Government reserved forest. Briefly, it means land held by village headmen direct from Government. The area of the *khâlsa* in Sambalpur is 1,570 square miles, of which 827 square miles are in the Bargarh *tahsîi* and 743 square miles in the Sambalpur *tahsîil*. The zamindâris are tracts held by intermediary proprietors having a feudal status entirely different from that of zamindârs in Bengal. A fuller description of the status of the Sambalpur zamindâr will be given later in this chapter, and it will be sufficient to state here that he holds his land on the payment of a feudal tribute called *takoli*, and that he stands halfway between the feudatory chiefs, whose territory is not British and the ordinary proprietors of villages in British districts.

There are 16 zamindâris in the district with a total area of

Zamindâris.	Square miles.	Zamindâris.	Square miles.
1. Borâsâmbar ...	841	9. Pâtakulandâ ...	6
2. Barpâli ...	98	10. Kolâbirâ ...	278
3. Bijepur ...	83	11. Râmpur ...	149
4. Ghes ...	40	12. Rajpur ...	36
5. Bheran ...	33	13. Kodâbagâ ...	29
6. Kbarsal ...	28	14. Machidâ ...	10
7. Pahârsingirâ ...	17	15. Lairâ ...	41
8. Mandowahâl ...	7	16. Loisiagh ...	95

1,791 square miles, including 1,416 square miles of surveyed village lands and 375 square miles of unsurveyed forests. The marginal statement shows the names and areas of the different zamindâris, of which Borâsâmbar lies to the extreme south-west of the district, those numbered 2-9 in the Bargarh plain, and the remainder in the Sambalpur *tahsîil*. Most of the estates are situated in the hilly tracts which fringe the open plain of the *khâlsa*, but several,

notably Barpāli and Bijepur, occupy portions of the best cultivated area in the district; while the other estates in Bargarh lie in or close to the plain and are almost as closely cultivated as the neighbouring *khālsā* tract. They differ widely in importance, Pātkulandā having an area of only 6 square miles and consisting of a few villages, whereas Borāsāmbar has an area of 841 square miles and was once one of the Garhjāt States, most of which are now feudatory.

Under native rule the revenue of the Rājās was obtained from the customary rents and revenues payable in the *khālsā* or State lands, from the quit-rents paid by certain privileged estates, and from the tribute paid by feudal zamīndārs. In the *khālsā* the village headmen, called *gaontiās*, were responsible for the payment of a lump sum assessed on the village for a period of years according to a lease which was periodically revised and renewed. The amount of the assessment was recovered from the village cultivators, and the headmen were remunerated by holding part of the village area free of revenue. The headmen were occasionally ejected for default in the payment of revenue; and the grant of a new lease was often made an opportunity for imposing a fee (*nazarāna*), which the *gaontiā* paid in great part from his own profits, and did not recover from the cultivators. The cultivators were seldom ejected except for default in the payment of revenue, but they rendered to their *gaontiās* a variety of miscellaneous services known as *bethī begāri*.

Not all the land, however, was administered under this system, for it was the policy of the native rulers to avoid direct management of the outlying parts of the district. They, therefore, not only left undisturbed those Gond and Binjhāl chieftains whom they found in possession, but assigned some tracts in perpetuity to cadets of the Rājā's family, and sometimes farmed more remote tracts for terms of years. Certain of the zamīndārs were locally known by the title of *garhtiā*, i.e., literally a fort-holder, and this title was also given to men whose position was merely that of revenue-farmers. Many villages were, moreover, alienated by means of other grants, such as *birtiā*, by which the post of *gaontiā* of a village was held by a family of Brāhmans, who divided the village lands among themselves, often in very minute shares. Other villages were assigned for the maintenance of Brāhmans and temples, being known as *debottar* and *brahmottar*; or large grants called *sāsan* were made, i.e., a tract of land was given out in shares to different families of Brāhmans. Lastly, there were so-called *kumāri* grants, where villages were held rent-free by members of the Rājā's

family as a maintenance assignment. In these circumstances, it is not surprising that the land revenue of the *khâlsa* was small, amounting in 1849, when Sambalpur was finally annexed by the British, to only one lakh of rupees, nearly a quarter of which was alienated.

When the British assumed the administration, a number of short-term settlements were made, and several sweeping changes were carried out. The levy of *nuzarâna* was discontinued, a large proportion of the revenue assignments were summarily resumed, and all holders of *brahmottar* and *debot'ar* grants were made liable to pay half the revenue assessable. In 1857 the Mutiny broke out, and for five years the country was infested by bands of marauders under Surendra Sâi, who was joined by nine at least of the zamindârs. These disturbances had an important effect on the revenue administration of the district; for it was owing to them that the *gaontiâs*, or hereditary managers and rent collectors of villages, were not given proprietary rights, in accordance with a promise made in 1862 on the transfer of the district to the Central Provinces. In that year a proclamation was issued notifying that there would be a new settlement, which would hold good for 20 or 30 years, so as to encourage the *gaontiâs* to improve their villages, and that proprietary rights would be conferred on all *gaontiâs* who, on enquiry, might be found entitled to them. All *gaontiâs* on whom such proprietary rights were conferred would be owners of their villages, and would have a heritable and transferable right in them. This proclamation was confirmed by the Chief Commissioner, Sir Richard Temple, in 1863.

The protracted disturbances caused by the adherents of Surendra Sâi, however, prevented any real progress being made with the survey, and in the meantime the local officers represented that the system of settlement followed in other districts was not suited to the circumstances of Sambalpur. Final orders were issued in 1872, under which the policy of Sir Richard Temple was completely changed, and it was decided that the district should be settled on an entirely different system to that followed elsewhere. The basis of this system was the maintenance, as far as possible, of the existing relations of the *gaontiâs* to their ryots and to the Government. The *gaontiâs* were practically to remain *thkâdars* or farmers of their villages. The ryots were secured in the possession of their holdings, without rights of transfer so long as they paid the Government revenue assessed on their land, the whole of the revenue paid by them being collected and rendered to Government by the *gaontiâs*. The

latter were given proprietary rights in their *bhoyrā* or home-farm lands, and were allowed to hold them free of revenue up to a maximum (in ordinary cases) of one-fourth of the revenue paid by their ryots. The custom under which they were entitled to demand unpaid labour (*bethi leyāri*) from the ryots at certain times was left intact, and they were also permitted to enjoy the rental on new lands broken up during the currency of the settlement, subject to a stipulation regarding the rates to be charged.

The settlement conducted on these principles was concluded by Mr. A. M. Russell in 1876 and was sanctioned for a term of 12 years. Its effect was to raise the annual rental of the *khālsā* villages from Rs. 89,797 to Rs. 1,10,414, giving an average rent-rate of 6 annas per acre; but it appears from an estimate of the cultivated area that the rental actually imposed was not more than 5 annas per acre. The assessment was admittedly light, but cultivation was only beginning to recover from the anarchy caused by Surendra Sāi's rebellion, and the people, though accustomed to contribute to the State large amounts of grain and labour, were little accustomed to the use of cash and found a rent of a few rupees not always easy to raise.

On the expiry of this settlement, the district was again settled by Mr. Nethersole between 1885 and 1889, and the assessment of the *khālsā* was raised to Rs. 1,52,406, giving an average rental of annas 5-5 per acre. There were several noticeable features about this, the first regular settlement of Sambalpur. For the first time a cadastral survey of the *khālsā* was carried out, the reassessment of the land revenue being conducted on *ryotwāri* principles. The assessments, moreover, were based on the soil unit system described in Chapter VIII. The *gaontiās* were now allowed, in cash or in rental value, a sum equal to a fourth of the revenue paid by the ryots. At the same time, limitations were placed on the demand of *gaontiās* for *bethi begāri* or free labour; and it was provided that ryots might commute at reasonable rates. The maximum demandable from each ryot was limited to 2 ploughs with bullocks and men for one day and to two field labourers for one day, while the commutation rates were fixed at 4 annas for bullocks and men and 1½ anna for a labourer. Steps were also taken to constitute village fuel and fodder reserves, an area being set apart for this purpose in most villages from the uncultivated lands constituting the property of Government.

The settlement of 1885-89 was, owing to the low incidence of the rents imposed, sanctioned for a term of 14 years and expired

in 1902-03. A resettlement was commenced in 1902 and carried to completion in 1906 by Mr. F. Dewar, i.e.s. The result has been to increase the net revenue of the *khâlsa* area to Rs. 1,71,992 for a period of 20 years, that being the term fixed for the currency of the settlement. The revenue paid by the zamindâris is Rs. 25,720, and the total amount realizable is, therefore, only Rs. 1,97,712. The gross revenue of the district, as now constituted, including that retained by assignees, is, however, Rs. 2,23,879, so that over one-tenth of the revenue is intercepted by zamindârs, *tâlukdârs* and other assignees.

INCI-
DENCE OF
REVENUE.

Considering the area of the district, the amount obtained by Government in the form of land revenue is small, a result due to the alienations made before it came under British rule and also in the early days of British administration. "From 1817 to 1849," writes Mr. Dewar, "the throne was held by three Râjâs and a Râni. Throughout this period, although British influence prevented Marâthâ aggression, there was constant internecine strife between the recognized rulers and pretenders to the Râj. These disturbances were at their worst under the Râni Mohan Kumâri Devi, who succeeded in 1827. To quell rebellion and to reward her adherents, she alienated much of the land revenue of the State, and in excessive piety also parted with much land to priests and temples. Religious grants had been common enough before her accession, but they were never before so lavish. Under the last Râjâ, Nârâyan Singh, disturbances continued, and with them continued the alienation of estates. Later still, after the Surendra Sâi rebellion, the British Government dealt very leniently with the aboriginal chiefs who had taken arms, and restored them to their estates. Further alienations were necessary to reward its own adherents. These grants have very greatly complicated land tenures and have reduced the revenue of Government."

MAINTEN-
ANCE OF

For the maintenance of the records there is a staff called the Land Records Staff, controlled by a native Superintendent under the Deputy Commissioner, and consisting of two grades of officials, viz., revenue inspectors and *patwâris*. The *patwâri* is the village surveyor and accountant, and his office is an ancient one, but he is now a paid and trained Government servant, instead of being a dependent of the landowner as formerly. There are 10 revenue inspectors, each in charge of a number of *patwâris*' circles, of which there are 216 in the district; and their duties consist in training the *patwâris* in surveying and the preparation of the annual returns. In each village a *gaontâ*, called the *lambardâr gaontâ* (*lambardâr* being a corruption of the

English word "number") is responsible for the collection and payment of the Government revenue. He is appointed by the Deputy Commissioner, and is charged with the management of the village, in which he is assisted by a *panchayat* consisting of four ryots of the village elected by their fellow ryots.

The feudal tenures called zamindaris appear to have originated in several ways. Ten, viz., Kolabirā, Machidā, Kodābagā, Lairā, Loisingh, Kharsal, Pahārsigirā, Bheran, Pātkulandā and Mandomahāl, are owned by Gonds and are believed to represent fragments of the ancient Gond Rāj, which once extended over a large area in the Central Provinces. The smallest of them, Pātkulandā, appears to have been created by an assignment of part of the Bherau zamindāri to a younger brother. Two, Borāsāmbar and Ghes, are owned by Binjhāls, and the fact that the zamindār of Borāsāmbar gives the *tikā* to the Rājā of Pātnā on his accession appears to show that his possession of the country dates back to an ancient period. Ghes was originally an appanage of Borāsāmbar, having been formed by partition or assignment. The zamindāris of Rājpur and Barpāli are held by Chauhan Rājputa, offshoots of the family of the Rājā of Sambalpur, from which the country escheated to British rule. The zamindāri of Bijepur, which is held by a Kultā, was created in 1841 by the Rājā of Sambalpur in favour of one Gopi Kultā for loyal service.

Whatever their origin may have been, it appears that before the district came under direct British administration, while it was under the rule of the Rājās of Sambalpur, the zamindāris were service tenures held on payment of a small tribute called *takoli*, subject to the proviso that the proprietors were bound to render military service when called upon. When the district escheated to the British, those zamindārs who held in perpetuity continued in the enjoyment of their tenures on payment of their existing *takoli* and were directed to perform police duties instead of rendering military service. During the rebellion of Surendra Sāi (1857-62) nine of the zamindāris, viz., Kolabirā, Kodābagā, Ghes, Pahārsigirā, Pātkulandā, Rāmpur, Bheran, Kharsal, and Mandomahāl, were confiscated in consequence of their proprietors having revolted, but were restored on the proclamation of amnesty in 1859.

When the settlement of 1876 was undertaken, it was decided that the circumstances of each estate should be considered separately and the assessment of each fixed with regard to its previous history and present condition. A summary enquiry was accordingly made into the circumstances of each zamindāri,

REVENUE
HISTORY
OF THE
ZAMIN-
DARIS

and its payments to Government were readjusted. No *sunads* were given, as it was ruled by the Chief Commissioner that it was desirable to make detailed enquiries into subordinate rights in these estates, and in the absence of such enquiries it was impossible to define the relations of the zamindārs with their *gaontiās* and *ryots*. At the next settlement (1885-89) the assessment was based on existing assets, and the zamindārs were left to extract what they could in the way of rent enhancement from their tenants until the next settlement, by which time it was expected that the resurvey in progress would be completed. It was also ruled that no *sunad* should be given, but that a *wājib-ul-arz* or village administration paper should be framed in two parts, the first defining the zamindār's rights and liabilities as against Government, and the second the relations between himself and his tenants. At the last settlement concluded in 1906 the rents and revenues of villages were fully revised, while the *takoli* payments were raised to Rs. 25,720.

These payments have gradually increased owing to the resumption by Government of the semi-independent powers formerly exercised by the zamindārs. When the district escheated to the British, the zamindārs were responsible for the police administration in their estates, and at the settlement of 1876 police powers were nominally left to them, their *takolis* being fixed at an exceptionally low rate, in consideration of services rendered. Their services, however, had become more and more nominal from year to year, especially in the smaller estates which were surrounded by *khālsā* villages; and it was felt to be an anomaly that they should be isolated from the ordinary police arrangements of the district. Accordingly, in 1888, Government, availing itself of the opportunity afforded by the revision of settlement, resumed the police administration in 12 of the smaller estates, viz., Ghes, Bheran, Kharsal, Pahārsirgirā, Pātkulandā, Mandomahāl, Rājpur, Loisingh, Lairā, Machidā, Kodābagā and Rāmpur. The increased expenditure entailed by the employment of district police was at the same time recouped by a rateable increase of the zamindār's *takoli*. Four of the larger and more important estates, viz., Borāsāmbar, Barpāli, Bijepur and Kolābirā, were excluded from these arrangements, owing mainly to their remoteness and to the difficulty and cost of extending the ordinary police system to them. In 1890, however, the ordinary police jurisdiction was extended to Borāsāmbar, then under the management of the Court of Wards, the cost being added to the land revenue *takoli*; and in 1892 the same measure was carried out in the case of the remaining zamindāris. Excise

income was still enjoyed by the zamindār of the Borāsāmbar estate, but this arrangement having been ruled by the Government of India to be in conflict with the general law, steps were taken to resume the excise administration on the basis of an equitable compensation. With a view, however, to mitigating the blow to the dignity of the zamindār, involved by the withdrawal of this source of income, the Chief Commissioner granted him a farm of excise arrangements. The zamindārs were allowed to retain, and still retain, the management of the forests on their estates, and, as explained in Chapter V, pay revenue for them.

As regards the present position of the zamindārs and the way in which the *takolis* have been raised owing to the resumption of their powers, the following remarks of the Settlement Officer may be quoted. "So long as the zamindārs exercised semi-independent powers within their estates, controlled their own police and saved Government part of the expense of administration, their *takoli* payments were merely nominal. In the larger and more remote estates, although since last settlement many of the deputed powers have been resumed, zamindārs who act as magistrates, and superintend the maintenance of schools, roads and ferries, still have important functions. But they have not now so strong a ground for claiming exceptionally light assessment. In 1889 the administration aimed at imposing on them actual *takoli* payments of from 33 to 50 per cent. of their *kāmil-jamā*, but that aim was not closely reached. At this revision I have endeavoured, while dealing separately with the circumstances of each zamindār and of each estate, to impose ordinarily an actual payment of not less than 40 per cent. of the full *kāmil-jamā* or proprietary assessment. The direct *takoli* payments of Rs. 15,500 fixed at settlement have since been raised by adjustment of the expenses of police management to Rs. 18,563, and have now again been raised by 37 per cent. The increase in the cess payments on a doubled *kāmil-jamā* is also large. On the other hand, the net revenues of the zamindārs, after meeting these payments, are increased by this revision and its first systematic valuation of the land from Rs. 53,309 to Rs. 76,711. These incomes it will now be possible for the zamindārs to add only slightly to during the terms of settlement, and out of these they will have to maintain revenue establishments; but the amounts are sufficient to maintain them in adequate dignity, and they are, of course, very largely supplemented by the profits of direct agriculture of home-farms."

The *kāmil-jamā*, it may be explained, is the full assessment which the zamindār would pay if he had no feudal status, but

held as an ordinary proprietor, and is only of importance to him because on it are calculated the cesses due from the estate. The land and forest assets of the sixteen estates now amount to Rs. 1,21,826, and on this sum full proprietary assessments amounting to Rs. 70,970 or 58 per cent. of the total valuation have been fixed.

LAND
TENURES.

The following account of the land tenures of the district is extracted, with some condensation, from Mr. Dewar's Settlement Report, in which it is explained that they have in some cases only recently crystallized, or are still crystallizing, into legal existence; and that the definitions given are based on executive orders which have been more or less tacitly accepted by the people, and on a very few judicial rulings, but depend largely upon accepted custom. The proprietary tenures are six in number, viz., (1) zamindari, (2) mālguzāri, (3) gaontiāhi, (4) bhogrā-bhogi, (5) mālik-makbūza, and (6) proprietorship of a brahmottar plot.

Status of zamindārs. The zamindār of Sambalpur stands halfway between the chief of a Feudatory State, who pays tribute to the British Government, and the ordinary proprietor of a *khāsa* village, who pays a partition of his assets as land revenue. His tenure is not laid down in any Act, but is expressed in the *wājib-ul-arz*, or administration paper, accepted by him at each settlement, which is amplified, where its terms are doubtful, by the definite orders of Government. Briefly, the legal status of the feudal zamindārs is that they are proprietors of estates which are impartible and non-transferable except to heirs, preferably the nearest legitimate male heirs, who are approved by Government. Each estate is held by the zamindār only on terms, and he may be dispossessed in case of continued gross mismanagement. But no such dispossession has actually occurred in Sambalpur, even after many of the zamindārs took arms against the British Government in 1857. On the other hand, the right of the executive Government to determine succession has been enforced, and the impartibility of estates has been insisted upon. No person other than the zamindār has been recognized as a proprietor of land within a zamindāri or has successfully contested his claim to proprietorship. The one exception to this rule is that of the sub-zamindār of Garh Loisingh, locally known as the zamindār of Jujumāra. In this case a younger branch of the zamindār's family established itself separately by clearing land and settling villages in the Loisingh hills, and was recognized at the settlement of 1885-89 as having sub-proprietary rights. Besides ordinary headmen or lessees, there are in the

zamindāri estates many *muāfidārs* or assignees, relatives or former servants of the zamindār, who have enjoyed long uninterrupted possession, but they have not been recognized as proprietors or proved their claims to be proprietors.

Though nominally at liberty to manage their own villages ^{Lessees in} as proprietors, the zamindārs now enjoy this right only in a ^{zamindāris.} curtailed form. It was the former custom of a zamindār to receive in annual payment only the rents of the tenants, which were handed over in cash by the lessee (*thikādār*). The latter made large profits from his home-farm, always the best land in the village, which was largely cultivated for him by the free labour of tenants. His profits were out of proportion to the annual lease-payments, but at each renewal of his lease he had to pay a considerable sum, usually as a renewal fee (*nasarāna*). This system led to abuse, for some indebted zamindārs enhanced the *nasarānas* excessively, and ousted aboriginal lessees freely in favour of rich Hindu bidders. In 1888 legislative action was taken to protect the lessees, a status of protection being granted to all who could prove long possession and fair improvement of the land. The tenure was to be heritable and not transferable, and the annual payment was to be determinable by a revenue officer. The conditions of this tenure were repeated in the amended Land Revenue Act of 1898, and this action has prevented zamindārs from ousting the protected lessees and from increasing their payments unduly.

In most of the estates many villages are held free of revenue ^{Assignees in zamindāris.} by persons who are either relations of the zamindār or former servants. Usually no occasion now exists for rendering that class of service in return for which enjoyment of the villages was originally granted, and the zamindārs naturally desire to resume the grants, but the question has not been tested in the Courts. At the last settlement amicable arrangements were sometimes made, the compromise most usually effected being that the assignees should continue to hold free of revenue as against the zamindār, in so far as his own income was concerned, but should pay a proportionate share of the payment made by the zamindār to Government.

The *mālguzārs* of Sambalpur consist of certain estate-holders ^{Mālguzāri tenure.} who, for services rendered to the native rulers or to the British Government, held their estates revenue-free, or paid only nominal quit-rents, while other such estates were assigned as religious grants to Brāhmans at the time of solar eclipses or on other occasions. The occupants were usually able to show grant deeds, the wording of which was held to establish their claim to a full

proprietary tenure, and were accordingly recognized by the Government of India as proprietors in 1892. The orders then passed have had the effect of giving full proprietorship to the *mālguzārs* in villages held by them directly. In villages held by *gaontiās* under them they have, so long as the *gaontiāhi* rights intervene, only a latent proprietary interest; and it has been decided, by orders passed in 1904, that the *gaontiās* shall pay the usual cesses on their home-farm valuations, and that the *mālguzārs* shall make up the difference between this and the Government demand out of their own pockets.

Gaontiāhi tenure. Enquiry has shown that, under the rule of the Rājās of Sambalpur, *gaontiās* or village headmen had no proprietary rights in their villages, and that though they claimed the right of hereditary succession, their claim had never been recognized; that they held on short term leases, to the renewal of which they had no intrinsic right; that on their renewal heavy *nazarāna* fees were levied; and that cases not infrequently occurred in which a *gaontiā* of long standing was ousted from his village to make room for a man who outbid him in the offer of *nazarāna*. But although no legal right on the part of *gaontiā* to his village was ever recognized, he had, according to the notions of the people, a strong moral claim to remain in possession, so long as he paid the revenue assessed on it; and no native Government could afford to disregard this claim generally and to oust *gaontiās* wholesale. As already stated, soon after the British annexation, it was decided that the *gaontiās* should be given proprietary rights in their villages, but owing to the disturbances which followed in the wake of the Mutiny, and the consequent delay in the resettlement of the district, the policy of converting village headmen into proprietors began to be seriously doubted. The original orders were then considerably modified, and the village farmers were left in that position, but were granted proprietary rights in their home-farms.

The rights habitually exercised by a *gaontiā* and sanctioned by the ordinary practice of the civil courts are:—(1) proprietorship and free right of alienation of the home-farm; (2) the right of management over the whole village, and of undisturbed possession of it, so long as the Government revenue demand is fully and promptly paid; (3) the right of alienating the whole village or a share in the village, if accompanied by a transfer of home-farm land.

Just as there are in proprietary villages superior and inferior proprietors, so there are superior and inferior (*shikhi*) *gaontiās*. The rights of the latter are exactly the same as those of ordinary

gaontiās, except that they pay their village assessment to the superior *gaontiā* instead of to Government, and that usually they also pay him *mālikānd*, or a sum which represents a share in the cultivating profits of the home-farms. In 229 *khālsa* villages dual rights of *gaontiāship* are exercised, and in all cases it is the inferior *gaontiā* who is the real village manager, and who bears the responsibility of rent collection.

Though the legal status of the *gaontiā* in the *khālsa* area is entirely different from that of a *mālguzār*, the practical differences are not very great. In some ways the *mālguzār* has the better of the *gaontiā*. The former, as proprietor of his waste land, may sell timber; the *gaontiā* may not, as he is only a trustee on behalf of Government, responsible that the village forests are used for village needs. The assessment paid by the *gaontiā* is also heavier than that of the *mālguzār*. The latter pays from 45 to 60 per cent. of the total valuation of his village. The *gaontiā* receives, in revenue-free home-farm land or in cash, only 25 per cent. of the rents paid by ryots. The village service land is held free of revenue, and the percentage actually paid by the *gaontiā* on the total valuation of his village is usually about 76 per cent. Owing to the lightness of assessments in Sambalpur, this difference is not yet important, and in any case it is partly counterbalanced by the fact that the *gaontiā* has no assessment to pay on his miscellaneous receipts and that he pays only about half of the cess taken from the *mālguzār*. The rates of the cesses do not differ, but the *gaontiā* pays them on the valuation of his home-farm, while the *mālguzār* pays on his assessed revenue, or, in revenue-free villages, on his *kāmil-jamā*.

The tenure called *bhogra-bhogi* connotes proprietary rights *bhogra-* exercised in small parcels of land, and not in entire villages. The *bhogi* *tenure*. usual history of the tenure is that, at the private partition of *khālsa* villages among various branches of a *gaontiāhi* family, the senior branches divided among themselves the principal part of the home-farm and took over all the management of the village. They allotted to junior or illegitimate branches plots of home-farm land, the understanding being that these recipients relinquished all claim to share in village management, and that, on the other side, the *gaontiās* relinquished all right to interfere in the disposal of the *bhogra-bhogi* plot. The right of transfer of such plots has been frequently exercised.

Mālik-makbūsa is a name given to *bhogra-bhogi* lands held by *Mālik-* *makbūsa*, *tenure*. *mālguzārs*. The proprietor of such plots can sublet without creating occupancy rights and has the same independent right of

transfer as the proprietor of *bhogrā-bhogi* land. The number of such tenures is very small.

Brahmottar lands. *Brahmottar* lands consist of plots granted in perpetuity to Brāhmans and others. It has been ruled that the tenure is a proprietary one, and that the holders are entitled, on the resumption of the revenue, to have a proprietary sub-settlement made with them. Their land not being village home-farm, every tenant holding from them becomes by the payment of rent an occupancy tenant.

Debottar lands. The incidents of *brahmottar* tenures are distinct from those of *debottar* tenures, i.e., plots set aside under native rule for the support of temples. The latter, having been given to no individual person, have been held to be non-proprietary. When their revenues are resumed, which usually occurs when the priests of a temple alienate the land, the transferee is assessed merely as an occupancy tenant, and his rent is included in the *ryoti* payments of the village.

Tenancy rights. With the exception of tenants in possession of service holdings and those servants of zamindārs who hold tenancy land in return for service, all tenants, not being sub-tenants, of land which is not home-farm, have occupancy rights. But there is a legal distinction between the *ryot* of an ordinary *gaontāhi khālsa* village and the occupancy tenant in one of the zamindāri or *mālguzāri* estates. The former is a *ryot* of Government, as well as an occupancy tenant of the landlord *gaontā*. The latter, even if he holds in a *gaontāhi* village, is merely an occupancy tenant. Another practical distinction is that the tenant of a proprietary estate does not pay the road, school and post office cesses which fall on the Government *ryot*. Tenants, again, in purely *ryotwāri* villages, of which there are seventeen in the district, are in a different position. Most of these villages are mere jungle clearings, which have, at various recent dates, been settled with managers who are not *gaontās*, or proprietors of their holdings, and get merely a drawback on the amount of village rental collected. The *ryots* of these villages are Government *ryots* only, not occupancy tenants of a landlord.

Service holdings. Most of the service holdings are in the possession of the village watchmen, i.e., the *jhānkār* and the *Gāndā*. The incidents of these tenures will be described in the next chapter under the head of "Village Police," and it will suffice here to say that the land held by them is exempted by Government from assessment up to a maximum valuation of one-eighth of the *ryoti* rental paid by the village. Other service holdings are those of the *nēgi* or clerk, *kumhār* or potter, *lohār* or smith, *narihā* or herdsman

and water-carrier, *bhandāri* or barber, and *dhobā* or washerman. There are now few *nagi* holdings, but the other village servants mentioned are found in most of the larger and older villages. The areas held by them are small and are free from assessment during the term of the settlement.

The ordinary forms of sub-tenancy in both *ryotī* and *bhogrā* Sub-land are (1) usufructuary mortgages, (2) holdings for two or three years on *chirol*, i.e., with the sub-rent paid in full in advance, (3) holdings on *bhāgel* terms, by which half of the gross produce is handed over to the lessor, (4) service sub-tenancies, and (5) some few cases of land given out on an annual cash sub-rent. According to the settlement statistics, in the *khālsā* area 12,614 acres are sublet on *chirol* or by annual sub-lease for payments aggregating Rs. 18,780 per annum. The rate is Re. 1-8 per acre, or $4\frac{1}{2}$ times the average rate of Government rent. In all, 9,663 acres are held by usufructuary mortgages in lieu of interest (at a usual rate of 25 per cent.) amounting to Rs. 38,950, or Rs. 4 per acre. The land sublet for cash is usually of the poorest class, and it is not the best land that is mortgaged. Among other sub-tenants may be mentioned the sub-tenants of *bhogrā* land, who have now secured what is practically an occupancy right by agreement with the *gaontiās*, and the co-sharers of *jhānkars*, who generally belong to branches of the *jhānkur's* family and are in possession of part of his service holding as sub-tenants.

The following account by Mr. Dewar of the relations of land-lords and tenants is of interest. "The patriarchal relation of the *gaontiā* or headman towards the *ryots* is in its essentials still maintained, and there is little direct opposition between *landlords* and *tenants*, and tenants as such, except in the comparatively rare cases where a rich man has acquired several villages and attempts to manage them all without the intervention of resident inferior *gaontiās*. *Gaontiās* in general have shown great moderation in the use of their power under section 46 of the revised Tenancy Act. In the great majority of cases, they have been willing to accept a comparatively small percentage of the purchase-money when transfers occur between *ryots*, and have been restrained by public opinion and traditional custom from attempting to enforce their claim in full to the land transferred. They have, indeed, of late years joined to some extent in the movement by which the lower classes of tenants have lost their holdings or part of their holdings. No statistics were given at last settlement of the area of occupancy land held by *gaontiās* in addition to their proprietary home-farms, but from an examination of village records I have found it large only in a few tracts. They now hold in the *khālsā*

area 46,521 acres or 9 per cent. of the total ryoti land. Much of this, however, has not been acquired from tenants, but has been newly broken from waste. In any case, the extension is not a large one, and the land is almost invariably cultivated directly and not sublet. I am inclined to attribute these satisfactory relations to the balance maintained between the powers of the *gaontiās* and those of the ryoti body. In almost every case the former have home-farms large enough to support large families and yet provide ample savings. But in rice-country it is difficult to cultivate large areas directly, unless a cheap and ample supply of labour is forthcoming at critical seasons. In rural tracts there is no such supply, and the landlords have to depend on the free labour provided by ryots. If the latter have grievances in common, they can withhold or at least delay their help, and the commutation money which the *gaontiās* can afterwards recover by expensive litigation is poor compensation for the loss of a harvest.

"That it is lack of power rather than of will which restrains landlords from encroaching on the tenancy area is proved by the zeal they have shown in re-extending direct hold over their home-farms. These, as I have noted, are large. In the last generation it was not unusual for a *gaontiā* with a small family and no ready access to profitable markets to give out plots of his home-farm on perpetual leases. For these he took large lump sums and fixed very light annual rents. Since the rise of prices every such case has been scrutinized, most of them have been brought before the Civil Courts, and, by means not always scrupulous, possession of much of the alienated land has been resumed.

"The chief subjects of village disputes have for some years been water-rights and rights in the common land which formerly grew sugarcane. These are closely related. It is owing to the rise in rice-profits that irrigation tanks are not now habitually reserved for sugarcane irrigation on common land during the hot weather. In this respect, tenants as a body have, I think, suffered by the change of custom. They get for their rice crop much less water than goes to the nearer land of the *gaontiā*, and they now have to irrigate their cause-fields expensively from wells. The former grievance is loudly voiced in years of short rainfall. But it is a fact that the burden of maintaining the public tanks in repair has fallen more on the *gaontiā*, and that the old custom of subscription is shirked by the ryots."

In conclusion, reference may be made to the orders passed at the last settlement regarding the system of *bethi begāri* or

free labour, which, as mentioned in Chapter III, is a perquisite of the *gaontiā*. In the course of the settlement operations each village had its arrangements fixed in detail. The number of ploughs leviable at the previous settlement was first ascertained, and the total number was used as a limit not to be exceeded. The area of the home-farm was then taken into account and a standard of one free plough to every five acres was fixed, which provided a second maximum. Finally, it was ordered that no ryot possessing one plough only should be called upon to supply more than one plough for one day. In many cases it was found possible to arrange that even the richer ryots should not contribute more than one plough annually, and that the poorer men should contribute one only every alternate year. The general result of these measures is that the pressure on the ryots has been very considerably lightened. The *gaontiās*, although they will now have to maintain more regular farm-servants than formerly, and so will lose part of their profits, are still provided with the means of cultivating large farms profitably in villages where hired daily labour and hired oxen cannot be procured.

CHAPTER XII.

GENERAL ADMINISTRATION.

ADMINIS-
TRATIVE
CHARGES
AND
STAFF.

THE district forms part of the Orissa Division and is in charge of a Deputy Commissioner. For general administrative purposes it is divided into two subdivisions or *tahsils* with headquarters at Sambalpur and Bargarh. The Sambalpur *tahsil* is under the direct control of the Deputy Commissioner, who is usually assisted by a staff of three Deputy Collectors and two Sub-Deputy Collectors. One of the Deputy Collectors is appointed Sub-divisional Officer, though he is not formally gazetted as such; and the Sub-Deputy Collectors are designated *Tahsildār* and Additional *Tahsildār*. The Bargarh *tahsil* is in charge of a Sub-divisional Officer, who is one of the Deputy Collectors stationed at Sambalpur, assisted by a Sub-Deputy Collector designated *Tahsildār*. For the administration of justice the district is included within the jurisdiction of the District and Sessions Judge of Cuttack; and the civil judicial staff consists of a Sub-Judge and one Munsif at Sambalpur and one Munsif at Bargarh. The reserved forests constitute a Forest Division in charge of an Extra Assistant Conservator of Forests, and there is also a Public Works Department Division under an Executive Engineer. The educational inspecting agency is supervised by an Assistant Inspector of Schools, who is also Assistant Inspector for the district of Angul and Agency Inspector for the Garhjāt States.

Until comparatively recent years the *zamindārs*, who have a quasi-feudal status, controlled their own police, managed their own excise system and pounds, and formerly also received half of the *pāndhri*, a form of income-tax. In the interests of uniform and consistent administration these powers have been taken from the *zamindārs*, compensation being given for the resultant loss of income, but they still manage ferries and forests and can retain unclaimed property in their estates.

REVENUE. The collections of revenue, under the main heads, aggregated Rs. 4,57,380 in 1907-08, including Rs. 2,27,827 from land revenue, Rs. 1,65,502 from excise, Rs. 55,135 from stamps, and Rs. 8,916 from income-tax. Statistics for former years are not

given, as the district had a much larger area prior to October 1905.

The current demand of land revenue in 1907-08 was ^{Land} Rs. 2,28,450 payable by 975 estates. Altogether Rs. 2,27,320 revenue were due from 956 temporarily-settled estates and Rs. 1,130 from 19 estates held direct by Government.

Next to land revenue the most important source of income is ^{Excise} excise, the receipts from which increased from Rs. 1,07,300 in 1901-02 to Rs. 1,65,502 in 1907-08, in spite of the area of the district being reduced by 1,136 square miles and the population by 190,706 persons. Still, the incidence of consumption is not great, as compared with many other districts, the net excise revenue in the year last named being Rs. 2,303 per 10,000 of the population as against Rs. 3,206 for the whole of Bengal. Nearly the whole of the receipts are obtained from the sale of opium and country spirits.

Opium alone accounts for nearly half of the revenue, the Opium receipts from duty and license fees being Rs. 79,400, representing a revenue of Rs. 1,242 per 10,000 of the population—a proportion higher than in any district in Bengal except Balasore and Angul. The drug was sold in 1907-08 at 39 shops, and there was one shop for every 16,384 persons.

Until 1907-08 the sale and manufacture of country spirit ^{Country} distilled from the flower of the *mahuā* tree (*Bassia latifolia*) were ^{spirit.} conducted under what is known as the dual system, i.e., the distillery system (now replaced by the contract supply system) was in force in the centre and the outstill system in the remainder of the district. The distillery system was introduced in a small part of the Sambalpur *tahsil* in 1897-98, and was extended to a portion of the Bargarh *tahsil* in 1902-03. In 1905-06 a revision of the distillery area was carried into effect, and it was extended over 836 square miles, viz., 397 square miles in the Sambalpur *tahsil* and 439 square miles in the Bargarh *tahsil*. In this area the contract supply system was introduced in 1907-08, i.e., the exclusive right to supply country spirit to licensed retail vendors is leased to a contractor.

The outstill system, which is in force in the greater part of the district, differs materially from the outstill system in force in other districts of Bengal. Suitable sites for liquor shops having been selected, the shops are grouped in circles, and one outstill is allowed for each circle. The right of working the still and of selling its outturn in the shops of the circle is then auctioned by the Deputy Commissioner. What is actually sold is the outstill and its branch shops, and not the outstill circle; and the bringing

of outstill liquor from one circle to another does not constitute any offence. This is practically a farming system, the shops licensed for the sale of liquor being farmed in circles with the right of distillation attached to one particular shop. Most of the main outstills have one to three branch shops attached to each, whereas branch shops are rare elsewhere in Bengal, the distinguishing feature of the outstill system being the limitation to a particular locality of the joint right of distillation and sale under each contract.

Even apart from the branch shops, the number of liquor shops in the outstill area is large, owing to the peculiar circumstances of the district. The nature of the country, a large portion of which is hilly and under forest, the abundance of *mahuā* trees, the difficulty of communication, are all factors which necessitate the maintenance of a large number of liquor shops in proportion to the population, so that liquor may be accessible to the aboriginal consumers, many of whose villages are situated deep in the jungle, and that the temptation to resort to illicit practices may be minimized. It has been felt, however, that the number of liquor shops has hitherto been excessive, and it has consequently been decided to reduce their number so that there may be about one shop for every 20 square miles instead of 13 square miles as formerly. This change is gradually being effected, and the system is being brought into line with that of the rest of Bengal by the abolition of some branch shops and the conversion of others into outstills.

The consumers of country spirit are mainly aborigines, who relish it after a day's hard labour and exposure to the weather. It also plays an important part in their religious ceremonies and festivals, but except on special occasions they do not indulge in drinking to excess. All that they require is a little of a cheap but strong intoxicant; and consumers, as a rule, do not buy more than two pice worth of the spirit. In 1907-08 the sale of country spirit realized Rs. 75,000, as compared with Rs. 26,000 in 1901-02 and Rs. 48,000 in 1905-06; and there was one shop for every 2,958 persons, the population served by each shop being smaller than in any other district in Bengal, for which the average was 16,690 persons.

Nearly the whole of the remainder of the excise revenue is derived from the duty and license fees on *gānja*, i.e., the dried flowering tops of the cultivated female hemp plant (*Cannabis indica*) and the resinous exudation on them. Before April 1906 the *gānja* consumed in the district was Khandwā *gānja*, so called because it is grown in the Khandwā *tahsil* in the Nimār district

of the Central Provinces. In that year Rājshāhī (locally called Bāluchar) *gānja*, which is much more powerful, was introduced; but from April 1907 Government has reverted to the old method of supplying only the less potent Khandwā drug, the duty on which has been fixed at Rs. 5 a seer. Smuggling of Garhjāt *gānja* from the neighbouring Tributary States is said to be common, and to have a serious effect on this source of revenue. The consumption of *bhang* is insignificant.

A small amount is obtained from the sale of *tāri*, i.e., the fermented juice obtained by tapping the date-palm. Tapping takes place at the close of the rains and continues till June, and the liquor is most in request in the hot weather. There are only 49 shops licensed for its sale. *Pachwai* is consumed by aborigines or semi-aboriginals, such as Kols, Mundās, Oraons, Gonds, Gāndās and Ghāsiās, and by the Oriyā Chamārs. This is a liquor prepared from rice, which may be described as rice beer. The rice is first boiled and then dried, and after it has been mixed with some powdered *rannu*, is put into an earthen pot and allowed to stand, for three days in summer and four days in winter, till it ferments thoroughly. It is preferred by the aborigines to the country spirit obtained by distillation from the *mahuā* flower, but few drink it every day or to excess. At certain festivals, however, they get excessively drunk, some of them consuming as much as six seers a day. Such festivals are Karma or Nuākhiā in Bhādra, Dasaharā day in Aswin, Dewāli in Aswin or Kārtik, and Holi in Phāgun. *Pachwai* is also made for certain domestic ceremonies, e.g., births, marriages and funerals, and for the ceremonies observed when a boy's ears are pierced for the first time. The consumption at such times varies from 20 seers to 12 maunds, according to the social position of the household and the number of guests invited. At present, *pachwai* is free from taxation, and the aborigines are allowed to brew it for household use, free of duty, but not to sell it. Another favourite liquor is a fermented drink called *sugdā*, which is prepared from *mahuā* in the same way as *pachwai* from rice.

In concluding this sketch of excise administration in Sambalpur, a short account may be given of the system followed in the system in Borāsāmbar zamīndāri. Like other zamīndārs of the Central Provinces, the zamīndār of Borāsāmbar formerly exercised some of the functions of Government, including the administration of excise within the limits of his estate. In acknowledgment that they exercised these rights only as agents of Government, such zamīndārs paid a small feudal tribute called *takoli*, which bore no proportion to the amount of their income. In 1887 the

Excise Commissioner suggested that the excise *takoli* should bear some relation to the income from excise; and at the same time arrangements were made with the zamindārs to reduce the number of stills and liquor shops in their estates.

In 1892 the Government of India ruled that, as the zamindāris formed a part of British India, the arrangement under which the zamindārs managed their excise independently was in conflict with the law. The rights they had hitherto exercised were accordingly resumed in 1893, full compensation being paid to the zamindārs. At the same time, the latter were offered a farm of the excise revenue of their estates, on condition of paying annually, during the currency of the existing land revenue settlement, a certain fixed sum in lieu of the *takoli*, which was remitted. This arrangement was made solely to protect the dignity of the zamindārs, and they still retained control of the administration of their own excise, subject to the Deputy Commissioner's orders, with regard to the number and locality of shops, and to the due observance of the *khālsa* excise rules. The position of the zamindār of Borāsāmbar under this system was that of a farmer of the revenue of country spirit under Government, the number and sites of shops being fixed by the authorities, while the zamindār paid a certain sum to the Government and made his own terms with actual licensees.

In 1907 this system of farming was abolished, settlements being made directly with the licensees. It has also been decided to reduce the number of liquor shops in the estate, for hitherto the number has been unusually large, one shop serving an area of 9 square miles only. The circumstances of the zamindāri, however, require that there should always be a comparatively large number of shops. The population consists mainly of Binjhāls, Bhuliās, Ghāsiās, Gonds, and Khonds, all of whom indulge more or less in drinking. The zamindāri yields a very rich crop of fine *mahuā*, which in times of plenty is sold at 5 to $5\frac{1}{2}$ maunds a rupee. The tree, indeed, flowers in almost every household, and unless there is a sufficient number of shops to meet the demand, illicit distillation would be common.

Stamps. The income from stamps is unusually small, the receipts in 1907-08 being only Rs. 55,135, including Rs. 37,148 from judicial and Rs. 17,987 from non-judicial stamps. As in other districts, almost all the receipts are obtained from the sale of court-fee stamps and impressed stamps.

Income-tax. Previous to the introduction of the Income-Tax Act in 1886, non-agricultural incomes were taxed under the Pāndhri Act (XIV of 1867), and the zamindārs used to receive half of the tax

collected in their estates. The arrangement in force was that the tax was assessed under the Deputy Commissioner's orders but collected by the zamindār, who received a refund of 50 per cent. for his trouble. This arrangement has been discontinued for some years, the Pāndhri Act being repealed in 1902. In 1907-08 the collections of income-tax amounted to Rs. 8,916 paid by 169 assessees. In no district in Bengal is the amount collected and the number of assessees so small—a fact which indicates the industrial and commercial backwardness of the district.

Name.	Number of documents registered.	Receipts.		Expenditure.
		Rs.	Rs.	
Sambalpur ...	299	1,567	836	
Bargarh ...	228	1,033	516	
Total ...	527	2,600	1,352	

There are two Registration offices in the district situated at Sambalpur and Bargarh. The marginal statement gives the salient statistics for the year 1907.

The criminal courts are those of the District and Sessions Judge of Cuttack, the Deputy Commissioner and the Stipendiary Magistrates subordinate to him, the sanctioned staff consisting of three Deputy Magistrates with first class powers. There are also benches of Honorary Magistrates at Sambalpur and Bargarh, and Honorary Magistrates at Barpāli, Padampur, Bijepur and Jharsagurā. The crime of the district is usually not heavy, the commonest offences being theft, house-breaking and burglary, which are mainly committed by Gāndās. In the famine of 1900 there was an organised outbreak of dacoity on the Bāmra border, which was soon suppressed; and in 1907 there was another outbreak, which was traced to a gang of Kols.

The civil courts are those of the District and Sessions Judge of Cuttack, of a Sub-Judge and a Munsif stationed at Sambalpur, and of a Munsif stationed at Bargarh. Some of the Magistrates also exercise the power of Munsifs. Civil litigation has greatly increased in recent years. Though suits for arrears of rent are few, civil suits are numerous, the number of mortgage suits and of suits for immovable property having risen considerably of late years. Suits for ejectment or for recovery of possession are common, and are mostly brought by *gaontiās* to recover from sub-tenants possession of their home-farm lands. The growth of civil litigation in recent years is due to several

causes, such as the introduction of the railway, which made every one with claims on land desirous of getting it into his own possession: the settlement operations, which caused claimants to try to obtain possession before the final announcement of the record; and last, but not least, the rise in the value of land which has taken place. Until recently not much value was set upon land. The average tenant was poor, while the landlord was content to live on his *bhogra* land and conserve his tenantry rather than displace and absorb what was legitimately not his. The general character of litigation is petty. Among the agrarian classes the Kultās, and among the non-agricultural classes the Brāhmans, are prominent in their readiness to push their claims in court.

POLICE.

The marginal table shows the different thanas and police outposts established at present. A scheme for the revision of jurisdiction and the reduction of the number of investigating centres is under consideration.

Subdivision.	Thanas.	Outpost.
SAMBALPUR	Sambalpur City	{ Ghengipali, Dhāns.
	Sambalpur Sadar	{ Sām.
	Jharsugurk	{ Rāmpur.
	Sāhāspur ...	{ Lāpanās.
	Baghurk ...	{ Sāmānī, ghā. Bāgdihi.
BARGARH	Bargarh ...	{ Rāmpurā. Mūrā. Bārpāli.
	Atabirā ...	{ Brāhmānī. Chākerkend. Kemendā. Kātobāhāl.
	Sohelā ...	{ Bherān. Kālmāmundā.
	Ambābhons	{ Sulsuī. Lākhanpur.
	Fadampur ...	{ Melchāmundā. Dūneripāli. Jagdalpur. Gaisikā.

The police force in 1907 consisted of a Superintendent of Police, 4 Inspectors, 11 Sub-Inspectors, 69 Head-constables and 371 constables, of whom five were mounted

constables, giving a total strength of 456, there being one policeman to every 8·4 square miles and to every 1,401 persons. The subordinate police are recruited from all over the district, with a sprinkling of men from Cuttack and Ganjam. In 1901 special measures had to be taken to change the *personnel* and improve the efficiency of the force by the importation of men from other districts.

Village police.

The village police force in 1907 consisted of 3,131 men. There is no village police, as the term is understood in other parts of Bengal, the village watchman or *kotwār* being the subordinate of the village headman and not a police official. The duties of the watchman are to report births and deaths, the commission of offences and the residence of professional criminals; and to do this he must proceed once a week to the police post to

which his village is attached. He must also assist the police in the detection of crime in his village. The village watchmen in this district are *jhānkars* and *Gāndās* appointed under the Revenue Regulations of the Central Provinces and remunerated by grants of land. These watchmen have been treated as public servants ever since the first British settlement, the rule in all *khālsa gaontiāhi* and *ryotwāri* villages being that where service land is held by them, it is exempted by Government from assessment up to a maximum valuation of one-eighth of the *ryoti* rental paid by the village. In addition to their income from such holdings both *jhānkars* and *Gāndā* are entitled to contributions of grain from *ryots* and *gaontiās* at harvest time. This grain cess is of some assistance to those watchmen who find difficulty in cultivating their own plots, but its value is rarely more than Rs. 2 or Rs. 3, and it is difficult to collect it in bad seasons, when the watchmen need it most.

The *Gāndā* watchman also used to have a valuable perquisite in the hides and horns of all cattle dying in the village, but this monopoly no longer exists. In other districts of the Central Provinces it had been found that the watchmen were tempted to commit or abet cattle-poisoning in order to add to their incomes. As a check upon nefarious practices it was ruled that the hides and horns of all dead animals were the property of the owners, and could be taken by the watchmen only if not claimed by the owners. The result has been that the *gaontiās* and *zamīndārs*, interpreting the new rule in their own favour against the *chaukidārs*, have been tempted by the recent great rise in the price of hides to add to their own incomes. It is now usual to find that the contract for all hides is given annually to a *Chamār*, who is an agent for a large dealer. The *gaontiā* grudgingly pays the despoiled *chaukidār* five or ten per cent of his profits.

Under the system sketched above the *jhānkars* is almost invariably well remunerated in land held free of revenue. This office has long been a hereditary one in certain families, and in the older villages much of the service land is held by branches of the working *jhānkars*' family. Most of these holders can prove very long undisturbed possession, and at the last settlement the holders were treated as sub-tenants of the working *jhānkars*, paying their fixed rentals to him. On the other hand, the *Gāndā* usually holds very little land, what he holds is of poor quality, and he has little leisure for its cultivation. In small remote hamlets there is usually only one watchman, his work is light, and he has at least as good an income as the aboriginal *ryots*. His position is different in the larger villages which have

expanded, and especially in growing hamlets thrown out from a parent village; in the latter case each hamlet has a Gāndā *chaukidār* only, who is under the general superintendence of the *jhānkar* of the principal village. Recently steps have been taken to improve the position of those watchmen whose income has become inadequate. It has been realized that the working of the system has hitherto been one-sided, for where there is service land valued in excess for one-eighth of the ryoti rental, an assessment has been levied, but where the service land is short, no compensating drawback has been given. This anomaly has now been removed, and 78 *chaukidārs* in the more populous villages of *khālsā* have been allowed cash drawbacks amounting to Rs. 495 per annum.

JAILS.

There is a district jail at Sambalpur which has accommodation for 190 prisoners distributed as follows. There are barracks without separate sleeping accommodation for 92 male convicts, 24 female convicts and 8 juvenile convicts, 13 male under-trial prisoners and 6 civil prisoners; there are barracks with separate sleeping accommodation for 29 male convicts and cells for 7 male and 3 female prisoners; while the hospital contains 8 beds. The industries carried on in the jail are aloe pounding, stone breaking, oil pressing, wheat grinding, twine spinning and rope making from aloe fibre; bedding, known commonly as *tātpatti*, is also made from aloe fibre for the use of the prisoners.

CHAPTER XIII.

LOCAL SELF-GOVERNMENT.

THE system of local self-government in Sambalpur is different CONSTITUTION OF DISTRICT COUNCIL AND LOCAL BOARDS, from that in other districts of Bengal. Outside the municipal area of Sambalpur, it is regulated by the Central Provinces Local Council Self-Government Act I of 1883, which provided for the creation of local administrative bodies in place of the committees, consisting of nominated members, which had till then been entrusted with the management of local funds. Under the system now in force there is a District Council for the whole district area and two Local Boards for each *tahsil*, one being for the *khâlsâ* and the other for the *zamindâris*: in other words, there are four Local Boards, known as the Sambalpur (or Sadar), Bargarh, Northern *Zamindâri* and Southern *Zamindâri* Local Boards.

The constitution of the *Khâlsâ* Local Boards is as follows. A certain proportion of members consists of *mukaddams* or village headmen representing circles of villages, each of whom is elected by the *mukaddams* of the circle in the presence of the *Tâhsildâr* or Additional *Tâhsildâr*. Another proportion consists of representatives of the mercantile and trading classes, who are elected by a body of electors of those classes enrolled by the Deputy Commissioner. A third proportion, not exceeding one-third of the whole, consists of members nominated by Government. The constitution of the *Zamindâri* Local Boards is simple, each *zamindâr* being represented on the Board by the *zamindâr* himself or by the Manager of the Court of Wards on his behalf. The *Tâhsildâr* is Secretary and the Deputy Commissioner is Chairman of each of these Boards.

The members of the District Council belong to three classes:— (1) representatives of the Local Boards, (2) representatives of the mercantile classes, and (3) members nominated by the local Government. The representatives of the Local Boards are elected at meetings of the Local Boards specially convened for the purpose; but not less than half of the representatives of the *Khâlsâ* Local Boards must be *mukaddams*. At present, the *Zamindâri* Local Boards elect two representatives each, and the *Khâlsâ* Local Boards nine representatives, four being elected by

the Sambalpur and five by the Bargarh Local Board. The representatives of the mercantile classes are elected by a body of electors resident within areas outside the jurisdiction of the Local Boards and enrolled by the Deputy Commissioner under the orders of the Commissioner. At present, there are, besides 5 nominated members, 15 elected members, viz., two members elected to represent the mercantile classes, four elected by the Sambalpur Local Board, five by the Bargarh Local Board, two by the Northern Zamindāri Local Board and two by the Southern Zamindāri Local Board. The members of the District Council and Local Boards ordinarily hold office for 3 years, and elect, subject to the approval of Government, a Chairman and Secretary, who are its executive officers.

FUN-
CTIONS OF
DISTRICT
COUNCIL. The District Council has no powers of taxation, and its income is derived from the following sources :—the net proceeds of the road and school rates, the former fixed at 3 per cent. and the latter at 2 per cent. on the land revenue; the surplus derived from fines in cattle pounds; the proceeds of public ferries; rents and profits from Government land outside municipal limits; and contributions from Provincial revenues. Its duties consist in the allotment and supervision of expenditure on the objects for the maintenance of which its income is raised.

The most important of these objects is education, for the Council is responsible for the maintenance of rural schools, the provision of buildings and apparatus, and the appointment of masters, subject to the supervision and advice of the Deputy Commissioner and Inspector of Schools. At present (1907-08), the Council maintains 5 Middle Vernacular schools, situated at Bargarh, Barpali, Remendā, Rāmpelā and Tāmparsarā, which are attended by 922 pupils, besides 92 Upper Primary schools, with an attendance of 7,902 pupils. In other words, it maintains five-sixths of the schools in the district, and provides for the education of about four-fifths of the total number under instruction. Next in importance among the functions of the Council are the maintenance and extension of civil works, such as roads and buildings. The main routes are under the charge of the Public Works Department, but the Council has in its charge 56 miles of unmetalled roads and 120 miles of village tracks. A District Engineer has recently been appointed to supervise these roads and the buildings maintained by the Council. As regards the provision of medical relief and sanitary improvements, the Council makes contributions to the dispensary fund for expenditure on dispensaries and vaccination, and also provides for village sanitation by constructing wells. Three dispensaries, situated at Sambalpur,

Bargarh and Jharsagurā, are aided by it, and contributions are made to the upkeep of the Civil Surgeon's establishment. Besides this, it gives grants towards the upkeep of the veterinary dispensary at Sambalpur and towards the Agricultural Show held annually at Sambalpur. Ferries and pounds are also under its control. The former are generally leased out, contracts for the collection of tolls being sold annually at auction. The system of farming out pounds (of which there are 34) is not in vogue ; they are managed by pound *muharrirs* and servants, who receive monthly allowances. Lastly, expenditure on famine relief is in the first instance a charge on District Council funds, but if distress becomes at all severe, the amount available from its funds is entirely inadequate, and the burden must be transferred to Provincial funds.

The income of the District Council during the 10 years ^{INCOME} ending in 1900-01 was Rs. 30,938 per annum, and its average ^{AND} ^{EXPENDI-} annual expenditure was Rs. 32,120. In 1907-08 it had an ^{TURE.} opening balance of Rs. 36,000 and other receipts amounted to Rs. 1,19,000, but of this sum Rs. 50,000 represented contributions from Provincial funds, while the repayment of advances and deposits accounted for Rs. 34,000. The disbursements in the same year were Rs. 1,16,000, of which Rs. 88,000 were chargeable to current income. The permanent income of the Council is far smaller than that of any District Board in Bengal : in 1907-08 local rates realized only Rs. 22,000, and it is mainly dependent on subsidies from Provincial funds.

There are four Local Boards, one each for the Northern and ^{LOCAL} ^{BOARDS.} Southern Zamīndāri estates, and one for the remaining area of each *tahsil*. The area under the jurisdiction of the Sambalpur Local Board is 1,100 square miles with a population of 197,184, and its affairs are administered by a body consisting of 18 members, of whom 12 are elected, 4 are nominated and 2 are *ex-officio* members. The Bargarh Local Board is composed of 22 members, of whom 18 are elected, 3 are nominated and one is an *ex-officio* member ; the area under its jurisdiction is 1,053 square miles with a population of 220,676. The Northern Zamīndāri Board consists of 8 members, including 6 elected and 2 *ex-officio* members ; it has jurisdiction over 513 square miles with a population of 76,867. The Southern Zamīndāri Board consists of 9 members, including 7 elected and 2 *ex-officio* members ; the area within its jurisdiction is 1,158 square miles with a population of 144,265 persons.

The Local Boards have no independent income, but submit to the District Council a statement of their requirements and

an estimate of their probable expenditure, and the District Council makes allotments of funds to each Local Board. The members do what they can to encourage education in the localities in which they reside, and supervise the repairs of schools and pounds, the construction of wells, and the repair of village roads under the supervision of the *Tahsildārs*. The latter, however, do any account work which has to be done, and sign bills for petty works. The members exercise supervision over the spending of money allotted for various specified purposes by the District Council; they report the needs of their localities to the *Tahsildārs* as they visit them on tour; and there is very little business to be transacted at meetings.

Regarding the general nature of the work done by the members, the Deputy Commissioner writes:—"They are men of influence in the localities in which they reside, and do a good deal of unobtrusive work as members of School Committees in furthering the cause of education and in inducing parents to send their children to school, in seeing that village headmen repair their village roads, in supervising small works of construction and repair, and in guiding public opinion. As deliberative bodies, the Local Boards are of little use, and the chief value of meetings is to bring the members together for the discussion of such topics as arboriculture, water-supply, sanitation and even agricultural improvements. But individually, as a *zamindār* or as the elected representative of the headmen of a group of villages, a Local Board member is capable of doing, and often does, a good deal of public work."

MUNICIPALITIES. Sambalpur is the only municipality in the district. It first received a municipal constitution in 1867, when the Punjab Municipal Act of that year was made applicable to the Central Provinces, of which the district formed part until 1905. Subsequently, in 1873, a special Act was passed for the Central Provinces; and the municipality, as now constituted, was established in 1883. Municipal administration is regulated by a revised Act passed in 1889, viz., the Central Provinces Municipal Act (XVIII of 1889). The area within municipal limits is 3 square miles with a population of 14,003, and for administrative purposes is divided into 11 wards. The Municipal Board or Committee consists of 16 members, including 12 elected and 4 nominated members.

The average annual income and expenditure of the municipality were Rs. 28,000 and Rs. 29,000 respectively for the decade ending in 1901. In 1907-08 the total receipts were Rs. 36,000 (excluding the opening balance of Rs. 16,000) and

the incidence of taxation was Re. 1-15-4 per head of the population, the latter figure being higher than in any other municipality in Orissa. The expenditure in the same year was Rs. 43,000. The municipality maintains 4 Primary schools, attended by about 300 boys, at an annual average cost of about Rs. 2,600, and also makes an annual grant of Rs. 250 to an Urdu school maintained by the Muhammadan community.

The principal source of income is the octroi tax, which in 1907-08 realized Rs. 22,000, or about three-fifths of the total receipts. This is a tax or duty imposed upon goods brought into the town for consumption, the duty being levied according to a definite scale of rates. The list of dutiable articles contains only staple commodities of local consumption, and the tax is not levied on goods in transit. Articles of food, such as grain, sugar, *ghi*, etc., form the most important subject of the octroi taxation, but cloth, piece-goods, articles of clothing and dress contribute a fair proportion of the receipts; minor items are building materials, oil and oil-seeds, articles used for fuel, lighting and washing, metals, drugs and spices. After octroi, the principal source of income consists of conservancy and latrine fees levied on the rental value of holdings.

CHAPTER XIV.

EDUCATION.

PROGRESS OF EDUCATION. SAMBALPUR is one of the most backward districts in Bengal in respect of education, largely, it may be conjectured, because a considerable proportion of the population is composed of aborigines or semi-aborigines, who are poor, ignorant, and indifferent to the benefits of education. How backward the district is may be realized from the statistics of literacy obtained at the census of 1901. The only test of literacy was ability to read and write, people of any age who could do this being entered as literate and those who could not as illiterate. The qualification seems a simple one, but even so not more than 3·3 per cent. of the male population were able to fulfil it, while the total number of females able to read and write was only 400. These figures indicate a very low standard of education—indeed, they show that Sambalpur is the most backward district in Bengal—but on the other hand there can be no doubt that there has been a marked advance in recent years. Thirty years ago, it is reported, a man able to read and write was hardly to be found in any village, and men had to be imported from Cuttack for the posts of school-masters and *patwāris* and for other appointments involving clerical work. There is now no lack of local men for such posts, and of late years an increasing number of students have taken University degrees and gone further afield to earn their livelihood in various professions.

Further evidence of progress is afforded by the statistics showing the number of pupils under instruction, from which it appears that in 1880-81 there were 3,266 children attending school and 7,145 in 1890-91. After the latter year, the number of Primary schools gradually increased, until in 1897 there were 153 schools attended by nearly 9,000 pupils. In 1898, however, the financial embarrassment of the District Council necessitated the closure of 82 schools, and the number of pupils under instruction consequently fell to 4,244 in 1900-01. This measure created great discontent, Government was memorialized, and eventually, in 1901, it awarded a grant for opening 50 new schools. In the next year an additional grant was made for converting the

combined "system-and-result aided" schools into District Council schools, and the number of pupils under instruction consequently rose to 9,376 in 1903-04. On the transfer of the district with a diminished area to the Province of Bengal in 1905, the number of schools and scholars was reduced by 16 and 1,368, respectively. In the few years which have since elapsed there has been considerable progress, the result being that there are more than thrice as many children at school as there were in 1880-81. The majority of the schools are maintained by the District Council, and it is reported that they are efficient and the buildings good; but their number is small, and in most zamindāris it is impossible for the inhabitants to send their children to school, however anxious they may be to do so.

According to the returns for 1906-07 there are 120 schools GENERAL STATISTICS. in the district attended by 10,852 pupils, *i.e.*, there is one school for every 31 square miles and for every 22 villages, and 1.7 per cent. of the population receive instruction: the percentage of boys at school to the number of boys of school-going age is, however, as high as 20.2 per cent. The schools include one High English school, 6 Middle Vernacular schools and 113 Primary schools. Of these schools 8 are managed by Government, 97 by the District Council, 4 by the Sambalpur Municipality and 11 (10 unaided and one aided) by private persons. There are no technical schools and no special schools for backward races, with the exception of a small school maintained by the Baptist Mission at Sambalpur. The inspecting agency consists of a Deputy Inspector of Schools and two Sub-Inspectors.

There is no college in the district and only one High school, SECONDARY EDUCATION. which is maintained by Government. The latter was originally a Zilā school founded at Sambalpur in 1852, but was converted into a High school in 1885. The attendance at this school rose from 142 in the year 1886 to 214 in 1906-07. A boarding house is attached to it for the convenience of boys from the mofussil, and has accommodation for about 20 boarders.

There is no Middle English school, but six Middle Vernacular schools have been established, which are attended by 1,027 pupils, as against 104 in 1901-02. One of these schools, the Patnaikparā school at Sambalpur, is maintained by the Municipality, and five, situated at Bargarh, Remendā, Rāmpelā, Barpāli and Tāmparsarā, are maintained by the District Council. Each of the latter five schools has a boarding house attached to it. They are all first-grade Middle Vernacular schools, *i.e.*, are merely Primary schools with two extra classes, thus continuing the course of primary education for two years longer.

PRIMARY
EDUCA-
TION.Boys'
schools.Girls'
schools.TRAINING
SCHOOLS.EDUCA-
TION OF
MUHAM-
MADANS
AND
ABORIGI-
NALE.

Altogether 92 Upper Primary schools and 15 Lower Primary schools for boys have been established. The number of scholars in 1906-07 was 9,178, as against 6,624 attending 64 Upper Primary and 50 Lower Primary schools in 1901-02. The curriculum in the Primary schools is somewhat different from that in other districts of Bengal. Besides reading, writing and arithmetic, the course of instruction comprises simple lessons in the structure and growth of plants, the methods of agriculture, the preparation of the *patwāri's* village records and registers, the incidents of different land-tenures, the local law of landlord and tenant, and the system of accounts kept by the village money-lenders.

Nothing is so noticeable in the recent history of education in Sambalpur as the advance which has been made in female education. In 1900-01 only 471 girls were attending school, but the number has now risen to 1,332, of whom 899 read in boys' schools and 433 in girls' schools. There are six of the latter situated at Sambalpur, Rāmpēla, Atābīrā, Barpāli, Bargār, and Padampur in the Borāsāmbar zamindāri. They are all Upper Primary schools and are all managed by Government. These schools were formerly District Council schools, but were transferred to the control of Government in 1903. The course of study is nearly the same as for boys, except that needle-work is taught as a compulsory subject and the lessons in agriculture and land tenures are omitted.

There are no training schools in the district, but training classes for pupil teachers have been attached to the five Middle Vernacular schools managed by the District Council. In connection with these training classes, 20 pupil teachers' scholarships of Rs. 5 a month each and 20 District Council scholarships of Rs. 3 a month each are awarded annually.

Muhammadans form a very small minority in Sambalpur, and the number of Muhammadan pupils in the public schools is only 113. Of these, 61 attend an Urdū school at Sambalpur, which is aided by the Municipality. Altogether 1,119 children belonging to backward races or aboriginal tribes are under instruction, but great difficulty is experienced in persuading the forest tribes to send their children to school.

CHAPTER XV.

GAZETTEER.

Ambābhonā.—A village situated in the north-west of the Bargarh subdivision, 20 miles north of Bargarh. It is reached from the latter place by a cart-track *via* Dwāri Ghāt. Ambābhonā is the headquarters of a police thāna and contains a Primary school and post office. It was a fortified place in the days of the Rājās of Sambalpur, and the remains of an old fort are still in existence. There is also an old stone temple, dedicated to Siva and known as the temple of Kedārnāth, which is said to have been constructed, with other temples in the Bargarh *tahsil*, by Dakhni Rai, *Dwān* of Rājā Jait Singh of Sambalpur, over 100 years ago.

Atābirā.—A village situated 17 miles west of Sambalpur on the Raipur-Sambalpur road. Population (1901) 1,353. The village contains a police station, a Primary school, a girls' school, a *sarai* maintained by the District Council, and an inspection bungalow maintained by the Public Works Department. Being nearly halfway between Sambalpur and Bargarh, it is used by travellers as a halting place, and its trade and population are reported to be on the increase.

Bargarh.—Headquarters of the *tahsil* of the same name, situated on the Raipur road and on the left bank of the Jirā river 29 miles west of Sambalpur. Population (1901) 3,609. The village contains a dispensary, inspection bungalow, Anglo-Vernacular Middle school, Guru-training school, girls' school, telegraph office and post office. It is an important centre for local trade, being the entrepôt for most of the grain trade of the subdivision. A weekly bazar is held every Friday, and it is the biggest cattle market in the district. The Subdivisional Officer at present resides and holds his court at Sambalpur. According to tradition, Bargarh was founded by Balram Deva, the first Rājā of Sambalpur, who first established himself at Nuāgarh (literally the new fort) in the Bargarh *tahsil*, and then moved his headquarters to Baragarh, *i.e.*, the great fort, the present Bargarh. The village was given *muāf* to two Brāhmans, named Krishna Dās and Nārāyan Dās, by Rājā

Nārāyan Singh in consequence of their father, Balki Dās, having been killed in an action with the rebel Gonds under Bandyā Rai and Mahāpātra Rai.

Bargarh Subdivision.—Western subdivision of the district, extending over 2,225 square miles. It is bounded on the north by the Sārangarh State, the Phuljhar zamīndāri of the Raipur district, and the Padampur zamīndāri of the Bilāspur district; on the west by the Khariār zamīndāri of the Raipur district; on the south by the Pātnā and Sonpur Feudatory States; and on the east by the river Mahānadi, which separates it for the greater part from the Sambalpur subdivision, only a small portion of the latter lying west of the river. The east of the subdivision consists mainly of a fertile plain intersected by the Jirā and Dantā rivers, but to the north-east there is an extensive range of hills called the Bārapahār hills, the highest point in which is Debrigarh (2,267 feet high). To the south-west is the Borāsāmbar zamīndāri, which is bounded on three sides by hill ranges and watered by the Ang river.

The subdivision includes the Bargarh *tahsīl* (*khālsā*), with an area of 827 square miles, and 9 zamīndāris, viz., Borāsāmbar, Barpāli, Bheran, Bijepur, Ghes, Kharsal, Mandomahāl, Pahārsirgīrā and Pātkulandā. For administrative purposes it is divided into 5 thānas, viz., Ambabhonā, Atābirā, Bargarh, Padampur and Sohelā. The population, according to the census of 1901, is 364,941 (212,511 in the *khālsā* and 152,430 in the zamīndāris), and the density of population is 164 persons per square mile.

Barpāli.—A zamīndāri in the south of the Bargarh subdivision, extending over 98 square miles. Population (1901) 28,875. It is a feudal zamīndāri, which dates back about 300 years to the reign of Baliār Singh, the fifth Rājā of Sambalpur, who assigned it as a maintenance grant to his second son, Bikram Singh. The present proprietor of the zamīndāri is Rai Lāl Nriparāj Singh Bahādur, who has a net income of Rs. 13,000 per annum and pays a *takoli* or feudal tribute of Rs. 2,600. Both the zamīndār and his son exercise magisterial powers. The estate has recently been taken under the management of the Court of Wards on account of indebtedness.

The headquarters of the zamīndāri are at Barpāli, situated 11 miles south of Bargarh, which at the census of 1901 had a population of 4,414 persons. It is an old town with a large community of silk weavers and a considerable trade. It contains a Middle Vernacular school, a girls' school, and a police outpost. There are two old temples in this village, viz., the temple of Samleswari, which was built by Bikram Singh, and the temple of

Jagannāth said to have been built by Hirde Sāi, his son. The sanitation of the village is managed by the *mukaddam*, helped by a *panchāyat*, under the *Mukaddam* Rules. For some time past Barpāli has had a reputation for unhealthiness, many of its inhabitants suffering from elephantiasis and goitre. Steps have recently been taken to analyse the water of the tanks used for drinking, and the water of some of the old tanks has been drained off.

Bheran.—A zamindāri in the south-east of the Bargarh subdivision, extending over 33 square miles. It is also known as Bisaikelā. Population (1901) 8,905. The zamindāri has been held by Gonds for many centuries and is said to have been a chiefship established even before the Chauhān Rājput dynasty of the Rājās of Sambalpur. In the rebellion of Surendra Sāi, the zamindār revolted and was killed in an action with the British troops. The other members of the family surrendered under the amnesty. The present zamindār is Balrām Singh, a Gond by caste, who is commonly given the title of Dīwān. The *takoli* paid by the zamindār is Rs. 1,600, and the net income of the estate is Rs. 3,406. It is now under the management of the Court of Wards in consequence of indebtedness. The headquarters are at Bheran, where there are a police outpost and a Primary school. Its population in 1901 was 1,666, and it is a centre of the local trade in hides.

Bijepur.—A zamindāri in the Bargarh subdivision, extending over 83 square miles. Population (1901) 18,587. It was originally a Gond chiefship, but in 1841 Mahārāj Sāi, the then Rājā of Sambalpur, made a grant of it to one Gopī Kultā as a reward for loyal service. Subsequently, the grant was confirmed by the British Government, in recognition of services rendered during the rebellion of Surendra Sāi, at a quit-rent of Rs. 350 fixed for a term of 40 years. That term expired in 1903, and a *takoli* or feudal tribute of Rs. 1,600 has now been fixed. The net income is Rs. 5,443. The proprietor of the estate is Bābu Shankarshān Garhītā, who exercises third-class magisterial powers. The title of Garhītā was conferred on his ancestor in recognition of the aid he rendered to Major Roughsedge about 80 years ago when marching against the rebellious zamindārs of Borāsāmbar.

This zamindāri is also called Uttal-Baisi. It is said that before the grant to Gopī Kultā there were two Gond zamindāris, one of which was called Uttal with headquarters at Talpadar, a village in Bijepur, where there was a fort called the Uttal fort; while the other, consisting of 22 villages, with headquarters at Bijepur, was called Baisi. The headquarters of the zamindāri are at Bijepur, which contains a police outpost, school and branch post office.

Bisaikelā.—See Bheran.

Borāsāmbar.—A zamindāri in the extreme south-west of the Bargarh subdivision, extending over 841 square miles. Population (1901) 83,806. The zamindāri contains 434 villages and consists of two distinct portions. The eastern portion lying in the valley of the Ang river is well cultivated and contains a settled population; but all the western part consists of hills and glens scantily cultivated by aboriginal headmen and their tenants. A long range of hills, which, however, do not rise over 2,200 feet above sea-level, forms the boundary to the north, separating Borāsāmbar from Phuljhar. A still more continuous and lofty range, of which the height varies from 2,000 to nearly 3,000 feet, forms the boundary between it and the Pātnā State. A considerable area is under forest, which yields an annual income of Rs. 6,400. The *takoli* of the zamindār is Rs. 8,400, and his net income is Rs. 24,000.

The nucleus of the estate consisted of a few villages known by the name of Atgarh, but by degrees the family, which was a very warlike one, increased in power and acquired territory from the neighbouring chiefships of Phuljhar and Pātnā, until Borāsāmbar became an important State and was considered worthy of being included in the cluster of States known as the 18 Garhjāts. The zamindār is a Binjhāl, who, like his ancestors, enjoys the right of affixing the *tikā* to the Mahārājās of Pātnā on their accession. The legend accounting for this practice is as follows. When the Muhammadan emperors of Delhi were conquering Rājputāna, a queen of one of the Rājput houses fled southwards, after her husband had been killed by the conquerors, till she reached Borāsāmbar, where she gave birth to a son. The Binjhāl chief of Borāsāmbar took pity on them and gave them shelter. Pātnā was at this time a dependency of Borāsāmbar, and was ruled by an aboriginal chief, who was elected by a Council consisting of eight persons called Māliks. These Māliks were jealous of their power and had no intention of letting any man occupy the throne for any time. Accordingly, whenever they elected a chief, they took him to the temple of Patmisri (properly Pātneswari) and asked him to do obeisance to the deity. No sooner had he prostrated himself than he was beheaded by the Māliks, who pretended that the deity considered he was not a fit man to sit on the throne and had therefore devoured him. The result was that every day a man was elected chief and killed.

Now a Brāhman of Pātnā, when on a visit to Borāsāmbar, learnt that the chief had given shelter to the Chauhān princess and her son, and, with the permission of the Borāsāmbar chief,

took them to Pātnā. While they lived in his house, it was the Brāhman's turn to be elected chief. Being afraid of losing his life, he sent the Chauhān boy, who was just reaching manhood, as a substitute. The boy was duly elected chief and went to the temple with the Māliks. The latter, as usual, asked him to prostrate himself before the deity, but he told the Māliks to do so first. When they were prostrating themselves, he killed them all with his sword and came out of the temple alive. As it was clear from this that he was approved by the deity, he was at once hailed by the people as their ruler and became the first Chauhān Rājā of Pātnā. The Binjhāl chief of Borāsāmbar, the overlord of Pātnā, sanctioned his claim to the principality, came to Pātnā, and put the *tikā* of a Rājā on his forehead. To this day each of his descendants has exercised the same right, also placing a *pagri* of *pāt* or silk on the head of the Rājā of Pātnā at the time of accession.

The zamīndār of Borāsāmbar is called Pāt-Bariha, a name accounted for by the fact that the traditional sport of the family is hunting the wild boar (*varāha*). According to tradition, the founders of the family were twelve archer brothers, who one day were out hunting a hare and boar of changing colour. While engaged in the chase, their arrows miraculously flew as far as Puri and stuck in the great door of Jagannāth's temple. The Rājā of Puri in vain endeavoured to pull them out, and even the royal elephants failed to make them move. Only the twelve brothers could extract them, and thereupon the Rājā, admiring their strength, made them rulers of the forest tract called Dandakāranya.

The headquarters of the zamīndāri were formerly at Borāsāmbar, 8 miles south-west of Padampur, where there is an old temple, constructed of rough stone and mortar, dedicated to Pātneswari. Padampur is now the headquarters, a large village with a population of 2,133 persons at the census of 1901. It is a thriving place, and a number of Cutchi merchants have settled there, because there is a large trade in oil-seeds with Raipur. It contains a dispensary, police station, girls' school, Primary school, branch post office, and a Technical Institute for training weavers in the use of the fly-shuttle loom, which was established by the zamīndār in 1907. Padampur is also the headquarters of a Revenue Inspector and Excise Sub-Inspector, and the Baptist Mission of Sambalpur has a branch station there.

Chaurpur.—A village on the right bank of the Mahānādi, about a mile from Sambalpur. It contains a population of 888 persons, according to the census of 1901, mostly fishermen, who are the principal suppliers of fish to the town of Sambalpur. The

village is an old one, being the seat of the first Rājā of Sambalpur, Balrām Deva, before Sambalpur town was founded by him.

Dakshintir and Uttartir.—Names meaning the southern and northern tracts, still commonly used by the people for the Bargarh and Sambalpur subdivisions respectively. “These names embody history. When they were first used, the important part of the present Sambalpur *tahsil* lay north of Sambalpur town beside Rampalugā, Padampur and Chandarpur in the Mahānadi valley, and beside Talab, Rāmpelā and Lapangā in the valley of the Ib river, its tributary. There was then little or no cultivation in the south among the forest-clad hills of Tāmpargarh and Garh Loisingh. To the west, in Bargarh *tahsil*, agricultural and political interest centred in Rusrā, Remendā and Bargarh, towns of the southern plain. The western zamindāris of Borāsāmbar and Phuljhar were regarded as being Feudatory States, not part of the district proper, and it is only of late years that the uplands in the north have been fully cleared and settled. Few matters in the district are more striking than the antiquity of certain villages and the recent pioneer cultivation of others not far distant.”*

Debrigarh.—A peak in the Bārapahār range of hills in the Bargarh subdivision, having a height of 2,267 feet. This used to be a stronghold of the Rājās of Sambalpur, and, according to local tradition, it was here that the Marāthās under Chandājī Bhonslā captured Rājā Jait Singh and his son Mahārāj Singh a little over a century ago. It was a noted rebel stronghold during the revolt of Balbhadrā Dāo, the Gond zamindār of Lakhānpur, who was killed here. Mahāpātra Rai and Bandyā Rai also sought shelter here about 70 years ago after murdering Balki Dās, the *muāfidār* of Bargarh; and Surendra Sāi was captured here in 1864. The place is 20 miles north of Bargarh, from which place a cart-track leads to the foot of the hill; thence one has to climb the hill for 3 miles. There is, or rather was, a small village close by, for, as it has recently been acquired by Government and included in the forest reserve, its inhabitants have left it. Two miles north of the village is a large cave in the hillside called Bārabakhrā, which is said to be capable of holding 400 men.

Dhamā.—A village in the Sambalpur subdivision, situated 15 miles south of Sambalpur on the Sambalpur-Sonpur road. The population at the last census was 1,350. A weekly bazar is held here every Saturday, and a considerable timber

trade is carried on. The village is situated on the left bank of the Mahānādī river, and the old Sonpur road crossed the river here. It contains a police outpost, Primary school, branch post office, and a *sarai*.

Gaisāmā.—A village in the Bargarh subdivision, situated about 8 miles north of Barpāli, close to the river Jirā. It contains a temple dedicated to Bālakeswar, which is said to have been constructed by Ubhaya Singh, Rājā of Sambalpur, in the 18th century. Legend relates that the Rājā had gone to visit the temple then standing on the spot, and was given a flower by the priest, who told him it was a gift from the god. The Rājā, however, noticed a hair in it and asked what it meant, whereupon the shrewd priest explained that the deity had hairs on his head like a man. The Rājā then gave orders that a stone temple was to be built in honour of the god with human hair.

Gārh Loisingh.—See Loisingh.

Ghes.—A zamīndārī in the Bargarh subdivision, extending over 40 square miles. Population (1901) 6,669. It was originally an appanage of the Borāsāmbar zamīndārī, having been created by partition or assignment. The zamīndārs are Binjhāls by caste, and were involved in the insurrection of Surendra Sāi. One of the family was transported in 1864, and died while undergoing sentence. His son remained in outlawry for several years after the amnesty had been proclaimed, but was captured in 1865 and hanged for murder. The *tukoli* paid by the zamīndār is Rs. 1,200, and his net income is Rs. 2,439. The estate was formerly under the management of the Court of Wards, but was released in July 1908.

Hansamurā Katapāli.—A village near the bank of the Ib river about 5 miles from the Jharsagurā railway station. Population (1901) 1,399. The village contains a large number of gardens, in which tobacco is successfully grown, and the soil is also very well suited for potato cultivation. There is a private school here, in which Oriyā is taught up to the Lower Primary standard.

Hirākud.—A small island lying between two branches of the river Mahānādī, about 6 miles north of Sambalpur. Its area is 828 acres, but the population is very scanty, only 70 inhabitants being returned at the last census. The name means the diamond island, diamond mining being formerly carried on by a class of people called Jhorās, for whose maintenance, it is said, the revenue of about 30 villages on either bank of the river Mahānādī was assigned by the former Rājās of Sambalpur. These people worked during the cold and hot weather, when the water was

low. The work was done in the bed of the river in either branch, and some large and valuable diamonds are known to have been found in the right branch. Sanction has recently been given to the grant to Diwān Bahādur Kastur Chānd of Kāmpti of a license to prospect for diamonds and other precious stones.

Hūmā.—A village in the headquarters subdivision, situated on the western bank of the Mahānādī, 14 miles south of Sambalpur. The village contains a temple dedicated to Mahādeva, which was built in the reign of Baliār Singh, the fifth Rājā of Sambalpur. The worship of Mahādeva is said to have been initiated by a Gaura, who daily crossed the Mahānādī to a place on the bank where the underlying rock cropped out. Here he daily offered his dole of milk, which was at once drunk up by the rock; and this miraculous circumstance led to enquiries, which ended in the construction of the present temple. Hūmā is a place of pilgrimage, and is also visited by strangers out of curiosity to see the different kinds of fish in the river; the latter are said to be so tame that they will eat sweetmeats from the hands of those who bathe close to the temple. An annual fair is held here, which was formerly the occasion of an agricultural show; the latter is now held at Sambalpur. The temple has an endowment consisting of Hūmā and 6 other villages, which have been exempted from assessment so long as the temple stands and the religious ceremonies are maintained. The grant is an old one, being said to date back to the time of Balarām Deva, first Rājā of Sambalpur.

Jaipur.—See Kolābirā.

Jharsagurā.—A village in the north of the Sambalpur subdivision, situated 30 miles to the north of Sambalpur. It contains a station on the main line of the Bengal-Nāgpur Railway, which is the junction for a branch line running to Sambalpur, a police station and a settlement of grain-dealers established on land acquired by Government for the purpose. In the new *basti* of Jharsagurā there are a dispensary, a private Hindi school, and post office. The sanitation of the new *basti* is managed by a *panchayat* under the Village Sanitation Act, XI of 1902, and section 34 of the Police Act is also in force. The old village of Jharsagurā is only about half a mile from the new *basti* and contains a Primary school. The population of both the *bastis* taken together is 4,306, according to the last census. The village is held *muāj* by Bābu Jagannāth Singh, a member of the Sambalpur Rāj family.

Jamartalā.—A village in the south of Borāsāmbar zamindāri, close to the border of the Pātnā State. It is surrounded by hills

full of caves, in which a number of Binjhāls and other aborigines, who in 1900 committed many dacoities both in the Pātnā State and the Borāsāmbar zāmīndāri, used to take refuge. The ring-leader of the gang, Bakharyā, and some of his followers, were caught here, while drinking in the liquor shop.

Jujumāra.—A small village on the Sambalpur-Cuttack Road, situated about 20 miles east of Sambalpur. This is a sub-zāmīndāri of the Loisingh estate held by a Gond, the sub-zāmīndār paying his revenue to the zāmīndār of Loisingh. There was a considerable area of forest here, consisting mainly of *sāl* trees, but the forest has been ruthlessly cleared.

Kāmgāon.—A village in the Bargarh *tāhsīl*, situated 8 miles north of Bargarh. It has a population (1901) of 1,529 souls, most of whom are Kultās. The village is a very old one, and is said to have been established by the Kultās, when they migrated to this part of the country from the Baud State some 400 years ago. It contains a temple of Rāmchandi (one of the names of Durgā), which is held in great veneration by the Kultās, whose chief families, the Bhois and Padhāns, are its priests. The temple is maintained by *muāfi* plots in the village.

Kharsal.—A zāmīndāri in the north of the Bargarh sub-division, extending over 28 square miles. Population (1901) 6,322. The nucleus of the zāmīndāri was formed in the reign of Bāliār Singh, the fifth Rājā of Sambalpur, by the grant of the village of Kharsal to one Udam Gond in reward for services rendered. In 1860 the then zāmīndār was hanged for having taken an active part in Surendra Sai's rebellion. The *takoli* paid by the zāmīndār is Rs. 850 and his net income is Rs. 1,795. The zāmīndār has the hereditary title of Sardār.

Khindā.—A village situated 21 miles north of Sambalpur town near the Lapangā railway station. Population (1901) 1,308. This village is a *muāfi* grant assigned for the maintenance of the family of the late Sundar (Surendra) Sai, who belonged to the Rāj family of Sambalpur and claimed succession in preference to Rājā Nārāyan Singh. This claim he endeavoured to enforce by means of disturbances, which culminated in the commission of a murder in 1840, for which he was sentenced to imprisonment for life. Four years later this village was given *muāfi* by Rājā Nārāyan Singh for the maintenance of his family. He was released by the mutineers in 1857, and returning to Sambalpur headed a revolt against the British Government. In 1862 he submitted, but he was subsequently found to be carrying on secret intrigues, and was deported from the district in 1864. The village is now held by Krishna Priyā Dei, the wife of Mitra

Bhānu Sāi, the son of Surendra Sāi, who, being involved in the rebellion with his father, was also deported. The Government of India having passed orders allowing Mitra Bhānu Sāi to return to his home at Khindā, he returned there in 1907.

Kodābagā.—A zamindāri in the north-west of Sambalpur subdivision, extending over 29 square miles. Population (1901) 5,176. The zamindār is a Gond by caste, and the family took an active part in the rebellion of Surendra Sāi. The *takoli* of the estate is Rs. 800, and the net income of the zamindār is Rs. 1,592. The present zamindār is a lady, and the estate is now under the management of the Court of Wards. The headquarters are at Kodābagā, situated about 30 miles north-west of Sambalpur.

Kolābirā.—A zamindāri in the north-east of the Sambalpur subdivision, extending over 278 square miles, of which 40 square miles are under forest. Population (1901) 40,110. It was created in the reign of Jait Singh, Rājā of Sambalpur, about 1760. The then zamindār took an active part in the rebellion of Surendra Sāi and was hanged, while his son died an outlaw. The zamindāri was, however, restored after the amnesty. The *takoli* of the estate is Rs. 3,500, and the net income of the zamindār is Rs. 13,074. The estate is now under the Court of Wards. It is also called the Jaipur estate. The headquarters are at Kolābirā, situated about 25 miles north of Sambalpur.

Kuīlīghoghar.—A temple situated in the jungle of *mausā* Chhaikhanch in the Kodābagā zamindāri, about 31 miles north-west of Sambalpur. The village is a *muāfi* grant assigned for the maintenance of the temple. The latter, which is dedicated to Maheswar Bābā and is supposed to be of superhuman construction, is a place of pilgrimage. There is a waterfall near the temple, and the deity is said to live in a pool at the foot of the fall, which is well stocked with fish and snakes. There is also a cave in the adjoining rocks called Maheswarnāth, said to be his place of retreat.

Kumbhāri.—A village in the Bargarh *tahsīl*, situated about 8 miles south of Bargarh, at the junction of the Jirā and Ranj rivers. Population (1901) 2,668. There are two old temples here, one dedicated to Mahādeva (Siva) and the other to Jagannāth, Balabhadra and Subhadrā. Both the temples are maintained by *muāfi* plots in the village. It is said that the best sugarcane in the district is grown in Kumbhāri.

Kuruan.—A village in the Bargarh *tahsīl*, situated about 8 miles south-east of Bargarh. Population (1901) 739. The village is a *muāfi* village held by the zamindār of Padampur in the

Bilāspur district. There is an old temple here dedicated to Maheswari, also called Umā. The temple, which is maintained by the *muāfi* plots given by the proprietor of the village, is a small tiled building; but the deity which it enshrines is held in great veneration by the Hindus, especially by Dumāls, who furnish its priests. A *jātrā* is held here in the month of the Dasaharā and is attended by a large number of people. Married people who have no children visit the temple on this occasion. On the eighth day of the bright fortnight of Dasaharā, one of the Dumāl priests of Maheswari is believed to be possessed by the deity, whose spiritual influence is shown by his violently shaking his head. On this one day in the year he has the privilege of taking out from the temple two sticks (made of *mahuā* wood), which are said to be the sticks of the deity, and of washing them in the Dantā river about a mile off. While proceeding to the river with the sticks, a crowd of Hindu worshippers follow with offerings. Those who long to have children fast on this day and appear before the Dumāl, while he is under the influence of the deity. The clothes of both husband and wife having been tied together, they fall at the feet of the Dumāl, and do not rise until they are asked to do so by the deity speaking through his lips. They are then told whether their prayer for offspring has been granted or not.

Lairā.—A zamindāri in the west of the Sambalpur subdivision, extending over 40 square miles. Population (1901) 6,315. The zamindār, Bābu Brindāban Chandra Singh, is a Gond and pays a *takoli* of Rs. 750, his net income being Rs. 1,628. The estate was taken under the management of the Court of Wards in November 1908. The headquarters are at Lairā, a *khālsā gaontāhī* village in the Sambalpur subdivision, situated about 28 miles north-east of Sambalpur. It contains a ruined temple to which the following legend attaches. Some 200 years ago, it is said, one Jewar Gond had a dream, in which it was revealed to him that a temple was buried under the ground where he lay. With difficulty he induced the people to believe him, but the place being dug up, his dream was found to be true. The population of the village was 2,229 in 1901.

Lakhanpur.—A village and police outpost in the north-west of the Bargarh subdivision, situated 25 miles north of Bargarh. It contains the site of an old fort, which Nārāyan Singh, Rājā of Sambalpur in the first half of the 19th century, used as his residence, Lakhanpur being his *khamār* or home-farm.

Lapangā.—A village and railway station situated 22 miles from Sambalpur on the branch railway line from Sambalpur to

Jharsagurā. Population (1901) 1,653. There is a temple of Rāmchandi here, which is generally visited by the Kultās of the northern portion of the district. The village also contains a Primary school, branch post office and police outpost. Mica is found here, but it is of poor quality.

Loisingh.—A zamindāri in the south of the Sambalpur subdivision, extending over 95 square miles. Population (1901) 4,286. This zamindāri was created about 200 years ago by a former Rājā of Sambalpur, and its inhabitants, under the leadership of Surendra Śāh, gave great trouble during the rebellion of 1857. Madhu, one of the family, was hanged for having taken part in the murder of Dr. Moore, mentioned in Chapter II, but his brother, Chandru, was restored to the estate after the amnesty.

Machidā.—A zamindāri in the extreme north-east of the Sambalpur subdivision, extending over 10 square miles. Population (1901) 1,376. The occupant family is Gond and obtained the estate about 150 years ago. The *takoli* of the estate is Rs. 200, and the net income of the zamindāri is Rs. 339. The estate is at present under the management of the Court of Wards. The headquarters of the zamindāri are at Machidā, about 25 miles north-west of Sambalpur.

Mandomahāl Sirgirā.—A zamindāri in the Bargarh subdivision, situated to the south-west of Bijepur and extending over 7 square miles. Population (1901) 1,144. The *takoli* fixed for the estate is Rs. 120, and the net income of the zamindāri is Rs. 231.

Murā.—A village in the Sambalpur subdivision, situated 27 miles north-west of Sambalpur on the Sambalpur-Bilāspur road. Population (1901) 1,071. The village is said to have been the first place in the Sambalpur subdivision at which the Kultās settled, and it contains a temple of Rāmchandi Devī, maintained by *muqāfi* plots, which is held in great veneration by them. There are also a Primary school and police outpost in the village.

Narsinghnāth.—A place of pilgrimage (*tirtha*) in the Borāsāmbar zamindāri, situated about 20 miles south-west of Padampur, a few miles west of Borāsāmbar, and 2 miles from the village of Durgāpuli, on the western flank of the Gandamardan range. The following account of the place (also called Hārinpāp) is quoted from an article by Mr. Beglar in the Reports of the Archaeological Survey of India, Vol. XIII, published in 1882. "The *tirtha* is at the source of the Pāpahārī Nālā (a tributary of the Ang), at the point where it finally leaves the hills after numberless cascades. It rises at the top of the hill and is said to first see the

light at the foot of a large mango tree, where it bubbles forth from a spring. It soon increases in volume by various additions, and descends the west slope of the hill in a series of cascades and rapids, some of which (three) are very high up, and of some height; the third cascade being distinctly visible from a distance of fully 10 miles with the naked eye, and probably from a greater distance. The temples are situated at the point where it finally leaves the foot of the steep hill and starts on its way fairly in the undulating plains; the temples are neither very large nor very remarkable, though sufficiently so for this part of India.

"The most important temple is a tolerably large one in the Khajurāha style, once very elaborately sculptured inside and out, but having fallen into decay, has been repaired with a liberal allowance of plaster, which covers up everything. The *mahāmandapa*, which, however, I was not allowed to enter, has three entrances, and so far is an improvement on the Khajurāha style. These entrances are about the only external portions of the temple not buried in plaster; they are small but elaborately sculptured. All round the tower of the sanctum are rows of statues as at Khajurāha, but these rows of statues are not continued on to the *mahāmandapa*, which on this account, as well from a certain want of proportion (so far as I could judge by the age, for I was not allowed to measure) to the sanctum, I consider to be a subsequent addition, the original one having most probably fallen down. The *mahāmandapa* is supported internally on pillars, which are well carved and apparently old, so far as I could judge looking at them from outside the entrances.

"Tradition ascribes the building of the temple to Bijal Deo Gangabauri, Rājā of Orissa; and it is said that seven successive Pandās have officiated as priests in this temple since its erection. This statement is certainly strange, and I accordingly interpret it thus:—that Bijal Deo was the founder, and the temple fell into decay, but was repaired at one time, since when seven successive Pandās have officiated. This would place the repair of the temples about 150 years back at the utmost, and its erection a few centuries earlier. But we have better grounds to go upon in determining the age of this temple from an inscription which is let into the wall. The inscription, it is true, is on a detached slab simply let into the temple outside, and may or may not belong to it, but it certainly belongs to some temple which once at least existed here; and as this one is clearly the oldest now existing, and therefore, if not the identical one, at least one of a group of temples to which the inscription belonged, its age can with every confidence be ascertained within moderate limits from

it, if the statement of the inscription be not inconsistent with the age which, on architectural data, ought to be assigned to it.

"The inscription is in transitional Oriyā characters, very closely approaching modern Oriyā. It mentions a Bachha Rājā of Pātnā and Bijal Rājā, his son, and records the gift of the village of Loisinga. It is dated, but here is the puzzle. The date is either 672 or 728, which is utterly inconsistent with the forms of the characters, if referred to either the Saka or the Vikrama eras. I am therefore inclined to consider it as a Hijra date, for it was no uncommon thing to use the Hijra or the Fasli date all over Bengal down to so late as a score of years ago, and there is nothing improbable or impossible in its having been used elsewhere also, it being clearly the recognized official era.* If then we consider it as the Hijra, all difficulties are cleared away, for the form of the characters and the character of the architecture both agree with the date.

"Besides this principal temple, there are some other shrines, which are modern and of no interest; there is one small shrine to Mahādeva, which appears old, on the opposite or north bank of the nullah, but it is of no interest. The other objects of interest, or at least of reverence, are the various *kunds* or pools in the bed of the nullah, which are considered efficacious in washing away sins. The lowest is at a spot near the temple called Gan Kund, though why it should be called a *kund* is not evident, as there is no pool, deep or shallow, here at all. Higher up, at a short distance, is a beautiful, small roaring cascade, which falls into a pool below; the cascade is known as the Gaj Dhār. Higher up is another with a fall of about 20 feet, known as the Bhim Dhār, and still higher, a small water-worn hole in the rocks on the right bauk, known as the Sītā Kund; it is fabled to be the spot where Sītā, going to wash certain soiled garments of hers, was blamed greatly by Rāma for attempting to pollute the stream, and she accordingly scooped out the *kund* or hole that exists. Higher up is the Panch Pandu Kund, and other sacred spots. There are several rock sculptures of rude execution, mostly figures of Siva, Nandi, and the Lingam, but also of Brahmā and of Vishnu and of some seated figures."

More recently Mr. G. R. Bhandarkar has given the following account of the remains in the Report of the Archaeological Survey of India for 1904-05.

"The temple is situated at the foot of a hill, and is surrounded on all sides by one of the thickest jungles of the Central

* General Cunningham points out that the date of the inscription cannot be the Fasli year.

Provinces. A streamlet gurgles close by, the water of which is regarded as sacred, and at five places accumulates itself into five pools, called *kundas*. The trees and shrubs, with which the hill is overgrown, are so tall and numerous, that even at midday the sunlight that filters through their foliage is hardly stronger or brighter than that of the morning outside the jungle. Higher up on the hill towards the south-east, near the first *kunda*, are four colossal figures, rudely carved out of the rock. They are shown as the first four of the five Pandava brothers. Close beside the northern door of the temple is another huge rude figure carved out of the rock, which is pointed out as that of Sahadeva, the remaining fifth Pandava brother. Near him is another colossal figure, which is of Ganapati. Not far from these may be noticed, amongst the broken sculptures lying loose, a nicely chiselled pedestal with seven horses in front of it. The image which was originally set up on it must, doubtless, have been that of Surya.

"The temple faces the east, and consists of a shrine and *jagmohan* or hall. In front of the temple, on the other side of the streamlet, is a Garuda *stambha* or pillar, with a small niche at the top where a lamp is lighted during the *Dieali* festival. It is said to have been erected but seven years ago. Near the *jagmohan* are small chambers, which are modern erections. One of them is used as a granary and a cooking-room, where the *bhoga* or offering made to the deity is prepared. Others are occupied by the *pūjāris* or worshippers, and one of them has been reserved as a *dharamsālā* for pilgrims.

"The walls of the *jagmohan*, as they are at present, are unquestionably rebuilt. The hall had originally three doorways, facing the east, north, and south; but now only the first two remain, the third being blocked up and replaced with masonry work, thus giving an uncouth and unsymmetrical shape to the side wall. The remaining door-frames are of stone of a dark colour, and are deeply and beautifully carved. That on the north has Gajalaksmi occupying the post of honour on the lintel. Laksmi sits on a *padmāsana* or lotus throne with her right leg resting on the throne and her left hanging loose and touching a stool down below. On each side of her is a *chauri* bearer, and above the latter are two elephants, one on each side, standing on lotuses and holding water pitchers in their trunks. In old temples in the south, Gajalaksmi plays a prominent part on the doorways, specially of the halls. And it is not surprising that the figure of Gajalaksmi should be seen in an old temple in Orissa, which is connected with the south more than with the

north; and, as a matter of fact, even in Orissa, at Cuttack, we meet with a sculpture representing Gajalaksmī in one of its ancient caves.*

"Now, to turn to the temple of Narasinha-nātha:—the door-frame on the north has three mouldings, the central one mostly carved with pairs of musicians; and the other two with floral ornamentation. It holds, in relief near the bottom on its proper right, Siva in one compartment and Gangā on a *makara* or crocodile in the other, and on its proper left, Siva again in one compartment and Yamunā on a *kūrma* or tortoise in the other. The door-frame facing the east is almost exactly like this, but the figures at the bottom are not Siva and Gangā or Yamunā, but a *dvārapāla* or door-keeper and a female *chauri* bearer. In the projecting wall above this doorway are *Navagraha* or the Nine Planets, which are generally sculptured over the entrances of halls or shrines to ward off the influence of evil spirits. Near this door-frame on its proper left is the standing image of a warrior with hands folded and with a sword held against the breast between it and the left hand. Judging from analogous instances, this seems to have been a figure of the personage who was principally connected with either the construction or the restoration of the temple. The roof of the *jagmohan* is supported by the walls, and four columns of stone of a reddish colour and nicely sculptured. In the walls, outside, have been built some sculptures, which, in all likelihood, formed part of the original exterior of the hall.

"On the lintel of the shrine doorway is again a figure of Gajalaksmī, but here Laksmī is seated cross-legged. The door jambs contain, near the bottom, images of Jaya and Vijaya in niches elegantly carved. In other respects, the shrine door-frame is plain and devoid of all ornamentation. There are only three—the principal—niches on the exterior of the shrine. That facing the north has an image of Trivikrama with four hands, one broken off and the other three bearing a conch, a discus, and a mace. Near his foot, on one side, is Laksmī and on the other are three figures, viz., of Vāmana, Bali, and his minister. In the niche at the back is Narasinha, and in that facing the south, Varāha.

"Inside the shrine is a very small image of what is called by the people there *Mārjārakesari*, a form of Vishnu with the head of a cat and the body of a lion. It is thickly swathed in clothes and has a brass nose, eyes, and mouth. A long description of the genesis of this incarnation of Vishnu has been set forth in a

* *Cave Temples of India*, by Fergusson and Burgess, p. 71 and pl. 1.

local *māhātmya* composed in Oriyā, but a brief account of it will not here be out of place. A certain *rishi* was performing religious austerities on the banks of the Godāvarī. He had a daughter of the name of Mālati. Rāvana, the demon king of Ceylon, once came thither and was smitten with her beauty. He ravished her, and thereupon the *rishi* cursed her and forthwith quitted the place. She fell into a swoon, and was thrown in this condition into the river by Rāvana. But Godāvarī protected her, and she was brought back safely to the bank. When she regained her consciousness, she began to search after her father. Finding her search to be fruitless, she took to weeping. Her wailings were heard by Mūsaka (mouse), the vehicle of Ganapati, who came up to her. He promised to restore her to her father on condition of enjoying intercourse with her; and thus from Rāvana and Mūsaka was born of her a demon called Mūsakadatta. When the latter grew up, he ate his mother up. Thereafter he performed religious austerities, which propitiated Siva. The god conferred on him the boon that he would have cause for fear from none but Narasinha of the *Satya Yuga*. The demon thus became a source of trouble to the gods. The gods repaired to Rāma Chandra and prayed for his mercy. Rāma Chandra assumed the form of Narasinha and came within sight of Mūsakadatta. The latter fled in fear, and was pursued by Narasinha. The demon approached the mountain called Gandhagiri, where the temple stands, and besought him to grant him refuge. This was granted, and the demon assumed the form of a mouse and entered the mountain. Narasinha had, therefore, to become a cat, and continued the pursuit. But Gandhagiri interceded, and so did the gods also, who requested Narasinha to establish himself there in that feline form, and devour Mūsakadatta when he came out.

"Into the wall of the hall on the outside and facing the south has been stuck a slab of black stone with an inscription engraved thereon in Oriyā characters and in Sanskrit language interspersed with Oriyā words. The slab has been so deeply inserted that it is difficult to take an inked impression of the inscription. It contains four lines of writing, and, as it is a little abraded, it is not easy to decipher it. The inscription records that the temple of Narasinha was built on the Mārjāra mountain by Vejāladevarāja, son of Vairājadevarāja, King of Pātñā, which lies to the other side of the mountain. The mountain is called Gandhagiri in the *māhātmya*, but is named Mārjāra-parvata in the inscription, doubtless after *mārjāra*, the feline form, in which, according to the legend, Narasinha resided.

"The date of the inscription is unfortunately lost, but it does not seem very difficult to arrive at an approximate date. In the list of the Mahārājas of Pātnā supplied in the Central Provinces Gazetteer on pages 483-484, the consecutive names corresponding to Vairājadeva and Vejāladeva of our inscription are Baijul Deo I. and Baikrāj Deo, the third and fourth princes respectively. It will be perceived that here the order of succession is reversed, and that the name of Baikrāj Deo should have preceded that of Baijul Deo I., but such a slip in the genealogical list is pardonable, when it has to be taken so far back as 500 or 600 years. Now, from the same Gazetteer we learn that Rumail Deo, the first king of the dynasty, was born about the year 1250 A.D., and was adopted by the chief of Kholagārh, whom he succeeded when he came of age. Supposing that he came of age at twenty-one years, he ascended the throne in A.D. 1271. He is supposed to have reigned for thirty-two years, and his successor, Mahaling Singh, for six years. Baikrāj Deo, who must be the Vairājadeva of our inscription, and who, as just shown, must be supposed to be the third, and not the fourth, prince in the dynastic list, and consequently the successor of Mahaling Singh, thus came to the throne in A.D. 1309. Baikrāj Deo reigned for thirteen years, and thus we obtain A.D. 1323 as the date of his successor Baijul Deo's accession. We have sixty-five years as the duration of Baijul Deo's reign. Baijul Deo, therefore, reigned from A.D. 1323 to A.D. 1387. Now, according to Mr. Robert Sewell's Chronological Tables the cyclic year Vikāri, mentioned in our inscription, fell in A.D. 1359. It is, therefore, not unreasonable to suppose that our inscription was dated in A.D. 1359-60.

"The inscription says that the temple of Narasinhaṇātha was built by Vejāladeva, but we are aware of many instances of kings and chiefs speaking of themselves as having erected temples when they merely reconstructed them or some parts of them, so that it is by no means certain whether Vejāladeva actually built, or simply rebuilt, the temple, or, what is highly probable, the *jaymohan*, which, as it stands, is doubtless a modern reconstruction.

"From the architectural point of view, our temple has to be assigned to approximately the same period when the celebrated Black Pagoda at Konārak was built. The walls and spire of the shrines of both the temples bear a remarkably close resemblance in style to each other. Perhaps some slight difference may be perceived with regard to the *amalaka* and finial of the spire, which are not so marked and distinct in outline as those of the temple at Konārak; but we have to remember

that the temple of Narasinhānātha is white-washed every third year, and, in fact, it was so being white-washed when I visited it. The difference that is discernible has thus been caused by thick coatings of plaster that must have been carried on for years. It is only with respect to their *jagmohans* that any difference worth calling such may be noticed, but the hall of the temple of Narasinhānātha, as stated above, has undergone repairs and restoration, and cannot thus be expected to be in its original form. Our temple is, no doubt, somewhat less elaborately carved than the Black Pagoda, but it by no means shows any deterioration of style, and it may, on account of its very lack of the exuberance of detail, be slightly earlier in age.

"The Black Pagoda is popularly believed to have been built by King Narasinhadeva I., and the published copper-plates of the Ganga Kings also tell us that he built a temple to the Sun at Konākona. Even supposing that Konākona is Kouārak, it does not follow that the temple was erected so late as the middle of the thirteenth century, when Narasinhadeva I. flourished. The practice of kings taking credit for building new temples, when they merely restored, rebuilt or repaired those existing in their time, is too common to require any new illustration. From a strictly architectural point, the construction of the Black Pagoda has been ascribed by Fergusson to the latter half of the ninth century, and our temple, which corresponds to it in style, cannot be of a later period. The deeply and artistically sculptured doors of the *jagmohan*, and especially the carving of the Gāngā and Yamunā at the bottom of one of them, which are met with only in very early temples, are alone sufficient to show that our temple could not have been constructed later than the ninth century. The inscription then informs us that the temple itself or, more accurately, the *jagmohan*, was rebuilt afterwards, in A.D. 1359-60, by Vejāladeva."

To this interesting description it may be added that it is now generally agreed that the Konārak temple was erected in the 13th century A.D. If, therefore, the resemblance of architecture is to be relied upon, the Narsinghnāth temple was built in the same century. Whatever may be its date, it is one of the most picturesque places in the district, for the hill behind the shrine rises to a height of 3,234 feet, and down it tumbles a cascade or waterfall called the Sahasra Dhāra or thousand streams.

Padampur.—See Borāskīmbar.

Pahārsirgirā.—A zamindāri in the east of the Bargarh subdivision, with an area of 17 square miles. Population (1901) 1,843. The zamindārs are Gonds of the same stock as the

zamindārs of Bheran and Pātkulandā, the tradition being that the family originally came from Mandī, some 700 years ago, and settled at Pātkulandā. The *takoli* fixed for the estate is Rs. 1,200, and the net income is Rs. 2,439.

Pātkulandā.—A zamindāri in the Bargarh subdivision, extending over six square miles. Population (1901) 1,279. The zamindār is Gond by a caste. The *takoli* of the estate is Rs. 300, and the net income of the zamindār is Rs. 351.

Rājpur.—A zamindāri in the north of the Sambalpur subdivision, extending over 36 square miles. Population (1901) 5,030. It is said to have been created by Madhukar Sāi, the fourth Rājā of Sambalpur, in favour of one of his sons; and the zamindārs are Chauhān Rājputs. The *takoli* of the estate is Rs. 600, and the net income of the zamindār is Rs. 2,003. The present zamindār, Madhukar Sāi, exercises second-class magisterial powers. There are a primary school and branch post office at the headquarters, Rājpur.

Rāmpelā.—A village situated about 14 miles north of Sambalpur. This is the biggest village in the Sambalpur subdivision, the population at the census of 1901 being 4,658, consisting largely of Jharuā Brāhmans, weavers and braziers (Kansāris). It is also one of the centres of the weaving industry, sāris and *dhotis* of good quality being made by the Bhuliās. There are an Anglo-Vernacular Middle school, to which is attached a boarding-house with accommodation for about 40 boys, a Gurn-training school, a girls' school and a police outpost. A road maintained by the District Council connects the village with the Rengāli railway station.

Rāmpur.—A zamindāri in the Sambalpur subdivision, extending over 149 square miles, of which 23 square miles are under forest. Population (1901) 18,860. It was created in the reign of Chhatra Sāi in 1634, by whom it was conferred on a Rājput named Prān Nath, a scion of the royal house. In the time of Rājā Narāyan Singh, several of the relations of the zamindār were murdered by Surendra Sāi and Udwant Sāi, who for this offence were sentenced to imprisonment for life. The *takoli* of the estate is Rs. 2,000, and the income of the zamindār is Rs. 4,621. The headquarters are at Rāmpur, about 25 miles north-west of Sambalpur, which contains a police outpost.

Sambalpur.—Principal town and headquarters of the district, situated in $21^{\circ} 28' N.$ and $83^{\circ} 58' E.$ It is the terminus of a branch line of the Bengal-Nāgpur Railway, 30 miles long, which connects it with the Jharsagurā junction, and with the main line to Calcutta, from which place it is 349 miles distant. The

railway station is $1\frac{1}{2}$ miles from the town and $2\frac{1}{2}$ miles from the civil station. The population of the town in 1901 was 12,870, as compared with 14,571 in 1891; but the decrease is due to the fact that certain villages adjoining Sambalpur, which were included in the town at the census of 1891, were excluded from it at the last census. Excluding those villages, the population increased by more than 30 per cent. in the decade.

The town lies along the left or north-eastern bank of the Mahānādi, and is very picturesquely situated. The view is especially fine in September, when, from such point as the circuit-house hill overlooking the river, fields heavy with irrigated rice can be seen stretching away for miles together, while in the background wooded hills fringe the horizon, seeming in the clear atmosphere of this season to be less than half their real distance away. In the foreground is the Mahānādi, which is nearly a mile broad. During the rains it is often full from bank to bank, and on one or two occasions it has been known to overflow its banks and submerge part of the town. When the monsoon is over, it falls rapidly, and during the greater part of the year there is only a small stream some forty or fifty yards wide. Opposite the town the river bed is studded with rocks, which are a serious obstacle to navigation. The banks are well wooded with numerous groves of mango and other trees. During the open season a pontoon bridge is maintained by the Bengal-Nāgpur Railway, giving place to a ferry during the rains.

Sambalpur derives its name from the goddess Samlāi Devi, its tutelary deity, who was installed here by Balrām Deva, the founder of the town and first Rājā of Sambalpur. Legend relates that Balrām Deva, who had been given a grant of this part of the country by his brother, the Rājā of Pātnā, established himself at a place called Chaurpur on the northern bank of the Mahānādi. One day while hunting, he crossed the river, and set his hounds at a hare, only to find after a long chase that they had been repulsed by it. Struck by this extraordinary exhibition of courage by the most timid of animals, he concluded that there must be some supernatural virtue in the land. He therefore determined to make his capital there, and having built a town, installed in it the tutelary goddess of his family. The place where her image was set up was an island (*kud*) on which stood a cotton tree, and hence was called Semal-kud, while the goddess was given the name of Samlai. Local tradition asserts that the place where the Rājā's dogs were repulsed by the hare is a spot, known as Badirāj, in front of the old city police station near the Bālibandha tank, and that the old town founded by

Balrām Deva was between the city police-station and Samlāi Devi's temple.

The goddess is now enshrined in a temple called Samlāi Gudi, said to have been erected by Chhatra Sāi, the seventh Rājā of Sambalpur. The image of Samlāi is a large block of stone, in the middle of which is a projection with a narrow groove regarded as the mouth. On both sides of this are depressions covered with beaten gold leaf to represent the eyes. The temple itself is a square building standing on a high plinth and surmounted by a spire. It has a verandah on each side and four domes at the corners, and is built of stone cemented with mortar. Another temple, known as the temple of Bara Jagannāth, which is within the Gopālji Math, is said to have been erected by Bansī Gopāl, a son of Balabhadra Sāi, third Rājā of Sambalpur, when he embraced Vaishnavism. It is believed to have been the first Vaishnava temple constructed in the Sambalpur district, in which old Vaishnava temples are comparatively rare.

A third temple, called the Brahmāpūrā temple, because it is situated in Brahmāpūrā, the Brāhmaṇ quarter, is of great sanctity, many civil suits being decided by the oaths of parties taken at it. The temple is a small one, but it has a large hall in front with a roof consisting of nine hemispherical vaults. The door-frame of the temple is made of a reddish-coloured marble, and on the architrave is carved an image of Krishna sitting upon a lotus and playing a flute. On the right jamb of the door there are nine images carved, and inside the nine domes are more carvings believed to represent the nine *avatāras* of Vishnu, the tenth being represented by Krishna himself over the doorway. Inside the temple are images of Jagannāth, Balabhadra and Subhadrā carved in wood. Of the other temples in the town the only ones calling for mention are those of Pātneswari Devi and Ananta Sajyā, built like the Bara Jagannāth temple between 1500 and 1600 A.D. They are of uniform design, and not remarkable for beauty of architecture or solidity of structure.

Historically, the old fort to the north-west of the town is more interesting. This is said to have been built in the beginning of the 18th century by Rājā Ajit Singh, who was naturally induced by the raids of the Marāthās to fortify the portion of the town in which his palace stood. He therefore excavated a moat round the palace, the two ends of which joined the Mahānādi, one at the side on which the city police-station stands, and the other to the west of Samlāi Gudi. All round the palace thorny bamboos were planted to form a barrier against invaders, and the bank of the Mahānādi from the Mohan Darwāzā to the

Samlāi Gudi, a length of 2,443 feet, was defended by a stone wall. Towers or bastions with embrasures for guns were erected at intervals on the wall. They were 18 feet high and 72 feet in circumference, and were faced with stone 3 feet thick and filled in with earth. Nothing now remains of the fort but the crumbling stone wall on the river face and a few mouldering bastions. One gateway only is left, that of Samlāi near the temple of the goddess, and though the remains of the moat are still visible, it is filled up here and there.

Sambalpur is divided into two portions. The station, which contains the public offices and courts, and the houses of the civil officers, is pleasantly situated on the bank of the Mahānadi, to the south and a little to the east of the native town. The latter is also on the river bank and, including the suburbs, is about 2 miles long by a quarter of a mile broad. It includes a large suburb called Bara Bazar, which is separated from the town proper by the area comprised within the old fort walls. This bazar was formerly a mere marketplace, but gradually attracted settlers as the town became larger, and is now chiefly inhabited by goldsmiths, weavers, boatmen and fishermen. Besides the Government offices, civil and criminal courts, there are a jail, dispensary, circuit-house, dāk bungalow, cooly depôts, a covered market, a *sarai* near the town, and another on the opposite side of the river. The Baptist Mission has a station here, and usually two missionaries reside in the town. Sambalpur is also the headquarters of the Political Agent of the Orissa Feudatory States and Tributary Mahâls.

Among other modern buildings may be mentioned the town hall, called the Victoria Memorial District Hall, which was erected from subscriptions raised to commemorate the reign of Queen Victoria, the building being opened in 1904. A veterinary dispensary has also been established, which is maintained by the District Council and Municipality. The educational institutions include a high school with a boarding-house attached, a girls' school and six primary schools. Of the six primary schools, four teach Oriyâ, one Hindi and one Urdû. The Hindi school is maintained by Government, and the Urdû school by a fixed annual grant from the Municipality and by private subscriptions. The four Oriyâ schools are maintained by the Municipality. A printing press with English and Oriyâ type was established in 1903 to commemorate the restoration of Oriyâ as the language of the courts. This press and a library constructed about the same time are known as the Fraser Printing Press and Fraser Library, respectively, after Sir Andrew Fraser,

formerly Chief Commissioner of the Central Provinces and late Lieutenant-Governor of Bengal. The town also contains a leper asylum, which is maintained by private subscriptions and from the rent of a bungalow left for this purpose by Mr. Goodridge. A fund, controlled by five trustees, has been established for feeding pilgrims, one Kāsi Nāth, a Hospital Assistant, having left Rs. 20,000, the interest on which was to be devoted to feeding beggars and pilgrims on the way to Jagannāth. Every pilgrim gets a full day's food, and every beggar relieved gets a handful. A wing of a native regiment was stationed here till 1902.

The river Mahānādi is the main source of the water-supply of the town, and, in addition to this, there are some selected tanks and wells reserved for drinking purposes. An off-shoot from the main stream of the Mahānādi is led through the sand after the manner of a canal, so that water can always be obtained near the bank on which the town is situated. At present, however, the flow of water is obstructed by some huge rocks near the Victoria Ghāt.

Sambalpur Subdivision.—Eastern subdivision of the district, extending over an area of 1,599 square miles. It is bounded on the north by the Gāngpur Feudatory State, on the north-east and east by the Bamra State, on the south-east by the Rairākhol State, on the south by the Rairākhol and Sonpur States, on the south-west and west by the Bargarh subdivision, and on the north-west by the Padampur zamindāri. With the exception of a small group of villages lying along the western bank of the Mahānādi, the whole subdivision lies to the north and east of that river. Most of the subdivision is under cultivation, but there are a number of rocky hills and ranges, and a considerable area is under forest. The principal forests are included in the Gichimora block to the north-east, and in a large straggling area in the hills to the south, which forms a kind of boundary between the *khālsā* area and the Tāmpargarh estate and the Loisingh zamindāri. The *khālsā* extends over 743 square miles, and there are 7 zamindāris, viz., Kolābīrā, Rāmpur, Lairā, Rājpur, Kodābagā, Loisingh and Machidā. For administrative purposes the subdivision is divided into 4 thānas, viz., Sambalpur, Jharsagurā, Sāhāspur and Baghrā. The population in 1901 was 274,051, and the density of population was 171 persons to the square mile.

Sāsan.—A village in the Sambalpur subdivision, situated 8 miles north of Sambalpur; there is a railway station of the same name in the village of Rānikhindā. It contains a police outpost and a temple dedicated to Gopināth, which was built in the 18th century during the reign of Ajit Singh, but became dilapidated

and was subsequently repaired by one Hari Guru with subscriptions raised by the Brāhmans. This village and the adjoining villages were, as the name shows, a *sāsan* grant, and are *muafī mālguzāri* villages.

The term *sāsan* is an old one dating back to the time when Brāhmans enjoyed the patronage of ruling Rājās. They were given numerous grants of villages rent-free, and the central portions of such villages were marked out for the exclusive residence of Brāhman families devoted to the practice of religious rites or the cultivation of Sanskrit learning. A typical *sāsan*, as the Brāhman portion of the village was called, had a road, some ten feet broad, running through it, lined on each side by coconut groves, behind which were the residences of the Brāhman families descended from the original grantees.

Sohelā.—A village in the Bargarh *tahsil*, situated 15 miles west of Bargarh. Population (1901) 1,597. The village is on the Raipur-Sambalpur road and is one of the chief trade centres in the Bargarh *tahsil*. Some Cutchī and Mārwāri merchants have established shops here and purchase grain in large quantities for export. The village contains a *sarai*, said to be the best of the District Council *sarais* in the district, a post-office, police-station, and Primary school.

Uttal-Baisi.—See Bijepur.

Uttartir.—See Dakshintir.

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